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LIFE AND LIGHT

FOR

WOMAN.

PUBLISHED BY THE

WOMAN'S BOARDS OF MISSIONS.

1878, Vol. VIII.



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1878.

1878

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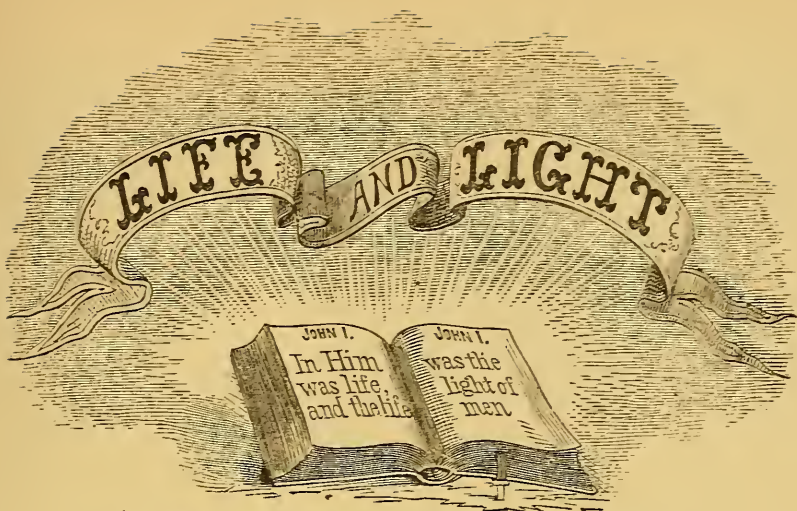
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FOR WOMAN.

VOL. VIII

JANUARY, 1878.

No. 1.

HOW THE HEATHEN PRAY.

NUMBER FIVE.

IN JAPAN.

It is well-known that the two great religions of Japan are Shintoism and Buddhism. Shintoism, the more ancient of the two, in its higher forms and among the educated classes, is simply a cultured atheism; among the ignorant, a blind obedience to the government and to the priests. The chief duty of its believers is to imitate their ancestors, proving themselves worthy of them by their pure lives. In progress of time these ancestors came to be worshipped as gods, and so arose innumerable petty deities or deified heroes, with all the passions and weaknesses of humanity. In its worship Shintoism has no idols or images. Its symbols are a mirror and a *gohee*,—strips of white paper fastened on wood,—and its temples are built of plain wood, without ornament of any kind. The worshipper does not enter the temple, but offers his prayers outside, having first rung a huge bell by means of a rope hanging from it, to attract the attention of the god. The deity is supposed to hear the prayer as it rises from the heart before it reaches his lips.

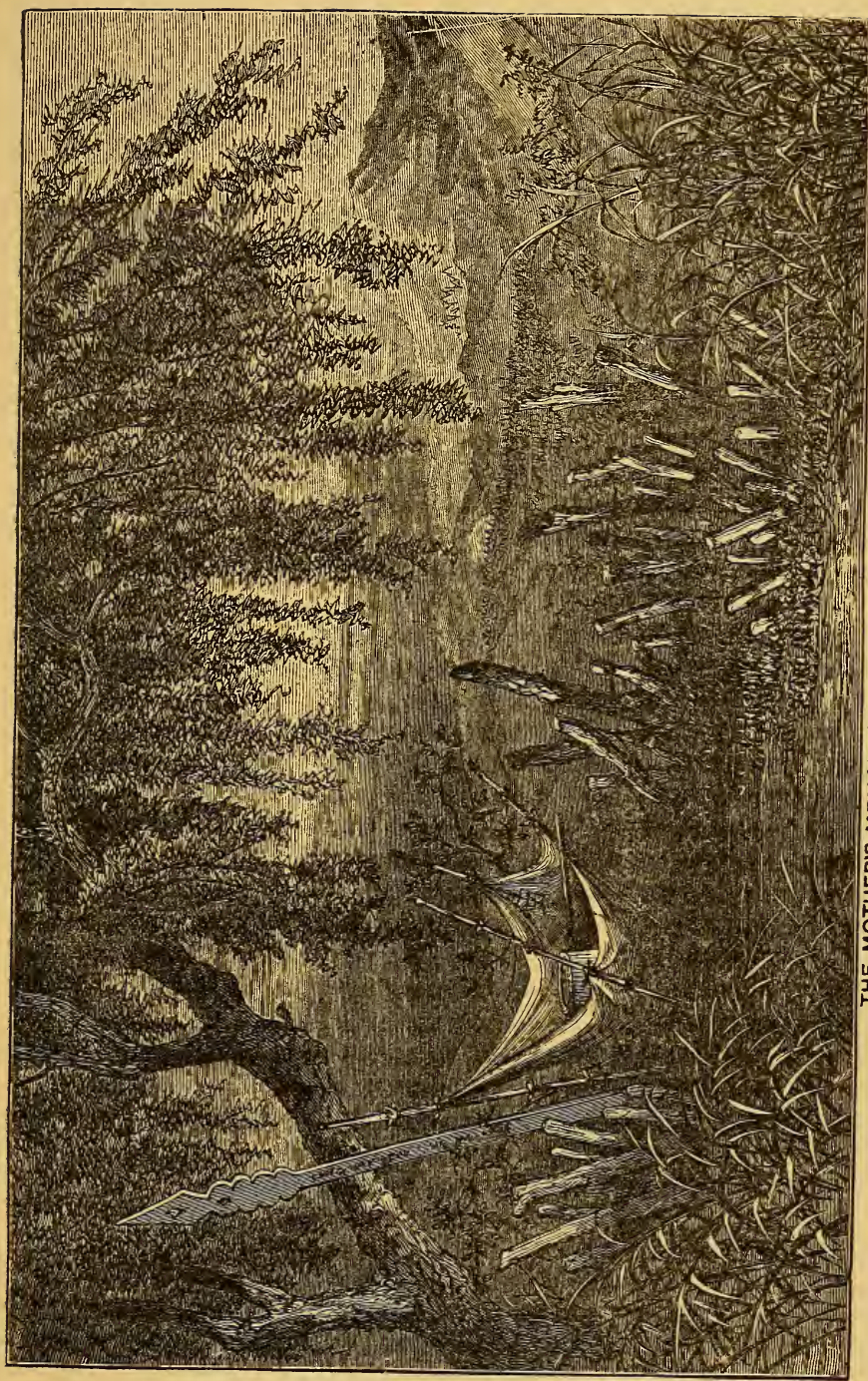
To this people, living under this vague and shadowy religion, was introduced from China the religion of Buddha, with all its gorgeous ritual, its priestly machinery, its definitely located paradise and

purgatory, taking hold of the fears and hopes of the ignorant people with wonderful power; and as its teachers, with great shrewdness, accepted all the deified ancestors as incarnations of Buddha, it became the popular religion of the empire near the close of the fourteenth century. Some of the first fruits of the new religion were the erection of showy temples, pagodas, and wayside shrines, the introduction of idols, prayer-wheels, the symbolic lotus lily, and the thousands of superstitions with which the country is now so flooded.

To gain some idea of the Japanese at prayer, let us enter the temple of Kuanon, in Tokio. On either side of the broad stone pathway leading to the temple we notice a large number of booths, filled with all manner of toys and other articles made for the delight of children; and as we step inside the enclosure, we are surprised to find people eating, drinking, smoking and indulging in occupations anything but religious. The smoke of incense sticks and the fumes of cookery blend harmoniously in the air, and gaily-dressed people stand chatting merrily by the side of idols sufficiently hideous, it would seem, to awe them into some sort of solemnity. But they have paid the pious beggars sitting at the idols' feet to say their prayers for them, and so feel at liberty to enjoy themselves as they please. To the Japanese mind there is nothing incongruous in having a temple and theatre side by side, nor for the farmer, who comes from a distance, to turn from prayer to buy a mirror or pomatum for his daughter.

From this scene of confusion we turn, to find scarcely less confusion inside the temple proper. There we see a crowd of eager faces mingled with a "heterogeneous mass of votive tablets, huge lanterns, shrines, idols, spit-balls, smells, dust, dirt, nastiness and holiness." In front of the principal idol is a large wire screen, thickly studded with spit-balls. While we are wondering that unruly boys are allowed to so desecrate the temple, we notice a man at our side, evidently writing some petition on a piece of paper. When he has finished, he puts it in his mouth, reduces it to pulp, and then throws it at the idol; if it sticks, we are told the prayer is heard. As the altar furniture and gilded idol might be injured by these novel prayers, the screen is raised to protect them. The space opposite the altar is filled with worshippers of all grades and of all kinds, bowing their heads, rubbing their hands above their heads, or counting their beads.

Besides the large idol in the centre, there are many smaller shrines. At the right is the god Binzuru, one of Buddha's original disciples, who, it is said, can cure diseases. Thousands of mothers have brought their children here, thinking to heal their



THE MOTHER'S MEMORIAL. From the Mikado's Empire

sicknesses by rubbing their bodies with the grease and dirt that comes from the idol. It would seem as if the god himself were nearly worn out by the process, as his eyes, nose and ears have long since disappeared from the constant rubbing. On the left is another shrine protected by a lattice, to which are fastened thousands of written prayers and votive offerings.

Any complete account of the innumerable prayer-customs outside the temples would fill volumes, and we will only mention one or two that pertain to women and children. One of the most touching of these is called the "flowing invocation." In many a sheltered nook in Japan, by the side of a brook or on the corner of a city street, may be seen a square piece of cloth fastened to bamboo poles set up in the ground, and with it a wooden dipper, either on the cloth or in a pail of water beneath. Behind it is a high flat post, inscribed with the Sanscrit letters which betoken death, and on the cloth is written the name given to one who is dead, with the prayer, *Namu mio ho ren ge kio*—"Glory to the salvation-bringing Scriptures." A careless observer would wonder what it was in this simple arrangement that arrested the footsteps of many a passer-by, induced him to pour water from the dipper into the cloth, and to stand devoutly praying till the water had all flowed through to the ground.

The meaning of it is this. When a mother dies at the birth of a child, it is supposed to be a special visitation from the gods for some past sins, committed, it may be, in a previous existence. For this she is doomed to leave her new-born babe in the first joy of motherhood, and to endure severe purgatorial suffering, till, by the constant pouring of water in the "flowing invocation" raised for her benefit, the symbolic cloth is so worn that the water no longer drains, but falls through at once. The mute appeal finds a response in many hearts, especially among mothers rejoicing in their children, or whose little ones have been taken from them. But here, as everywhere in heathendom, priestly avarice finds its place. The cloths for these shrines, to be effectual, must be bought at the temples. The poor can only obtain coarse, closely-woven cloth; while the rich can buy a delicate, high-priced fabric, scraped thin in the middle, which answers its purpose in a few days.

Another prayer-custom that pertains to women is called the *Ushi toki mairi*; literally, "to go to the shrine at the hour of the ox." In Japan, as elsewhere, a man sometimes wins a woman's affections and then deserts her. There, as elsewhere, the desertion is usually endured quietly, and finally overborne. In some cases suicide follows, and in others the woman becomes what is called a "jealous avenger." Having made a straw image of her recreant lover, she

sets forth from her house at two o'clock in the morning, — “the hour of the ox,” — clad in white, with a tripod, containing three burning candles, on her head, and goes alone to a shrine or sacred tree. When she arrives, she desecrates the tree by nailing to it the effigy of her lover, asking the gods to impute the desecration to him and visit him with vengeance accordingly. This is continued several nights, till the victim sickens and dies as the result of her incantations. Prof. Griffis speaks of seeing one of these trees standing “all scarred and stained by rust, and gutted into rottenness; a grim memorial of passions long since cooled in death, perchance of retributions long since accomplished. What tales of love and desertion, anguish, jealousy, and vengeance, could these rusty iron points tell, were each a tongue.”

Another interesting spot in Japan is a certain lake, the bottom of which is said to be a purgatory for children. On its banks are a number of wooden chapels, in each of which sits a priest, howling anamada,—a prayer to the god Amida. The language is unintelligible to the Japanese, but modern orientlists have discovered it to be Sanscrit. Here, again, the chance passer-by will go into the temple and buy from the priest a small piece of paper, on which is written the name of the god and a prayer, carry it reverently to the lake, tie a stone to it and throw it in. They are assured that as soon as the water washes off the name and the prayer, some child will experience great relief from suffering, if it does not obtain full and free redemption.

How refreshing to turn from the stifling atmosphere of all this superstition and vain repetition, to the free air and light of the Gospel, and to hear our Saviour say, “But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.” “After this manner, therefore, pray ye: Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread; and forgive us our debts, as we forgive our debtors; and lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, forever. Amen.”



ANNUAL MEETING OF THE W. B. M.

THE Annual Meeting of the Woman's Board of Missions will be held in Mt. Vernon Church, Boston, on Tuesday and Wednesday, January 15 and 16, 1878.

INDIA.

CHANGES.

BY MRS. S. B. CAPRON.

DEAR HEARTS ALL:—I come to you through “Life and Light” once more. To every contribution of mine to its pages, since I have returned from America, I have had responses which surprised and delighted me. This is what I might have expected, since I wrote in faith and hope that the omniscient Lord would guide my words to at least one heart among his dear ones. One writes: “As soon as I had read your article, I could do no more until I had knelt down and prayed for you.” Another: “DEAR SUBSTITUTE:—When I had finished reading ‘One by One,’ I knelt down, and with all my heart asked the Lord to give you souls.”

I need you more than ever. You know how, one morning in October, the Lord came into my home. We had begged him to come in saving power to the dense heathenism about us. We had begged him to come to our few Christians, and fill them with faith and the Holy Ghost. He filled our hearts with courage and trust, but he did not give us what we asked. Finally he came as in a whirlwind, and I was alone in the wreck of hopes and plans—our few Christians and the many heathen gazing with me, as it were, into heaven. “It does not seem like death,” said a thoughtful Brahmin. Said another: “I have never known anything like this. It is not gloomy.”

Thus the Lord answered the prayers of the servants who had tried to be faithful over a few things. To one he said, “Enter thou into the joy of thy Lord.” I felt that to me he might perhaps say, “I will make thee ruler over many *souls*.” This keeps me in India.

I have come to the city of Madura. Dr. Chester has given me a room in the dispensary, that my medical experience may be available as an influence among the women. It will take time for it to be as valuable, as a means of making acquaintances among the higher castes, as that which I have left. I have also assumed the charge of three city Hindoo girls’ schools, as a needed relief to Miss Rendall. I entered upon my new work last January. I like to think how the Lord Jesus waited at the roadside for sorrowful Mary to come and show him the place where the dead lay. The same Lord waits to be guided to dead souls, and waits to have the stone rolled away, that he may speak the life-giving word. Then he bids us unloose the bands of superstition and ignorance, while he stands by. The work ours, but the power his.

One morning, while in the dispensary, a woman who had been under treatment a week, for an ulcer on her arm, came to the door. It had been exquisitely sensitive. The attendant was about to show her where she could sit till her turn should come, but something in her expression attracted me, and I told her to come and sit down by me. She did so in evident satisfaction, and whenever I turned toward her, she was looking at me with unmistakable affection. During a pause in my busy work, I said to her:

"Your turn will come soon."

At this she stretched out her hands, and, full of feeling, she said:

"I sit in my house and think how you look sitting here, and how I shall come in the morning, and how you will speak to me. How much I think it over!"

"Do you?" I replied. "That is pleasant. That is just the way I am staying here, doing my every-day work and thinking of my Heavenly Father in the eternal golden city, and how he will one day let me come where he is."

She rose quickly, and coming to my table, with her face illumined by the thought, in the most earnest manner, exclaimed:

"Is that *your* confidence? Is that *your* religion? Is that the way it is with you?"

Of course I had more to say to one so ready to listen. It is unspeakably kind in the Lord to often give me a day with such a bit of brightness in it.

I must give you one more incident. I had for several days visited a woman of the stone-mason caste, and had taken satisfaction in her recovery, which at first seemed hopeless. I was always followed into her court-yard by a dozen or more women, with whose faces I had grown familiar. I had noticed one who had always kept on the outer edge of the group. She regarded me attentively, I saw, but I did not venture to speak to her; I feared she would be frightened away. One morning, one of these women asked me to go and see her mother. It so happened that, as four or five of us were surrounding the sick woman, as she lay on a mat, this shy woman was directly opposite me. She still preserved the same silent, observant manner. After talking about the fever and remedies, I began to speak of the true Christian's strength, and what a feeling of security, in every form of trial, peace with God brings. I sometimes like, when in a group of heathen women, to stand on some mount of heavenly privilege and bid them come higher.

My audience was an inspiration, and this woman was arousing in me a yearning to lead her into a like precious faith, that was fast conquering me. She was the central figure in my thoughts, though I scarcely dared look at her. I had been telling them, as I came

up to them, how, with wonderful tenderness, God had made hard places easy, and how exceedingly good it is to trust him.

"I wish I could make you see and feel how good it is," I said, and looked directly at her. "I wish I could make you see what such care and love is to those who trust him." I hesitated, wishing that the Holy Spirit would give me his word, when she said:

"I will tell you the word you want to say. It is 'full satisfaction.'"

Here was this precious soul, not only following me closely as I told her of the privilege of the daughter of the Heavenly King, but reaching forward to the glorious possibilities of the one who believeth. She drank in my look of delight at the sound of the word with its rich, full meaning, and rose and went out as if she would not bring upon herself the notice of those around.

If these brief flashings out of real soul-feeling in these women give so much pleasure, what must it be to have gathered about one those who in earnest seek to know the word of life! Why do the longed-for days so tarry?

TURKEY.

WAR NOTES.

RECENT letters from our missionaries in Turkey contain the following items in regard to the war. Miss Ely writes from Bitlis:

"After repeated and urgent calls for volunteers in this city, with but slight response, the government tried a novel plan, which, as showing a sad insight into the spirit of the religion of the False Prophet, I will venture to describe.

"A proclamation was made in the streets and in the market, requesting all the males over fifteen to come together, the next day, in a large field in the suburbs of the city, as something of great importance would then be read. At the appointed hour an expectant multitude assembled. The 'idols' of the Turks—the old battle-flags—were brought out one by one. They were taken from the houses in which they were kept, through a window,—as, being holy, it would not answer to take them through the door,—and were then spread on a pole which was carried by six or seven men, 'to prevent the idol from walking off.' The soldiers, at the sight of the old flags, made great demonstrations, bowing before them, and kissing them again and again. A feeble old sheik addressed the crowd as well as he was able, stating that a rare opportunity was now opening to the poor to gain the good denied them here.

‘The doors of paradise are opened to you,’ he said; ‘enter in.’ He further explained that young men who, from poverty or bad character, were unable to marry here, were invited to take up the sword against the infidels, when, slaying or being slain, they would be martyrs, and each one entitled to from forty to eighty wives of distinguished rank and beauty, with fine palaces, servants, and everything he could desire.

“This, and much more, was said; and, as a result, about one hundred and fifty volunteered. These were led immediately to a little spot at one side, encircled by soldiers, and at once put under drill. Some of the recruits were mere boys, fifteen years old and younger. It is said many of them bitterly regretted the step they had taken before they left the grounds that day. Some of their friends, almost heart-broken at the rash promise the boys had so thoughtlessly made, went to the highest military officer, and, falling at his feet, besought him to release them. He sternly refused, and, as might have been expected, many of these so-called volunteers have deserted, not a few running away on the first few days’ journey *en route* for the front.”

Another missionary writes of the sad state of things in Bulgaria, as follows:

“The sounds of the dark stories from Bulgaria are in our ears all the time. Take one of these common stories. I know it is the unvarnished truth, for I had it from the lips of one who knew and saw the girls mentioned. See, then, two Bulgarian sisters, the eldest fifteen, flying from scenes of blood at their home,—a partly Turkish, partly Bulgarian village. See them hiding for three days on the edge of a wood, where God’s hand covered them, while blood-thirsty soldiers massacred many others whose dying groans filled their ears. See them, faint with hunger and sick with fear, creeping back to their village. Not a Bulgarian face—no sound of their native tongue in the streets. See those young things hiding with an old friendly Turk, and learning from him the whole awful truth. They are all gone—grandmother, father, mother, brothers, sisters, neighbors, kindred—every one of their nation in the village dead, buried either there or in that wood where they fled. ‘We’d better have died, too,’ they said.”

Those girls were disguised as Turks and sent to an uncle at a distance, there to live on their bereft lives under the shadow of these memories. It is when we multiply such cases by hundreds—when we count up the Bulgarian villages utterly wiped out of existence, that we realize what this war is.

A benevolent lady in Philippopolis has her house turned into a hospital, where, at last accounts, were thirty-five women and

girls from a village where *every* man was killed. But it is of no use to enter upon this subject. While statesmen and humanitarians discuss and philosophise upon it, every thoughtful heart must ask why God is so dealing with this people, and what he means to bring out of it. Perhaps we have a hint of this purpose in the reply of a young Bulgarian, upon whom a missionary was pressing his personal obligation to God. The passage was quoted, "Seek ye first the kingdom of God." "I don't want to hear anything of the kingdom of God," the young man answered, "until we have our own Bulgarian nation and kingdom. My heart is so full of that, I can't attend to any other."

May we not expect that these dire calamities will drive a remnant to think of that spiritual kingdom? Have we not the right to believe that, whatever the result of this horrid war to Turk or Russian, it shall be progress and honor to our Lord Christ?

Our Work at Home.

A FEW THOUGHTS ON WOMAN'S BOARDS.

BY REV. N. G. CLARK, D.D.

AT the risk of repetition, we give space to the following article, thinking it may reach some eyes that have not yet seen it, but more especially that our readers may have it to use for the enlightenment of their friends, as to work accomplished by our Board, and the cordial relations existing with the American Board:—

From some statements which have recently appeared, and from inquiries occasionally made at the Missionary Rooms, it would seem that the work of Woman's Boards is not fully understood, nor the relation which these most helpful and now indispensable auxiliaries bear to the American Board. A few words of explanation may be of service to relieve any possible misunderstanding.

1. The work sustained by the Woman's Boards in the foreign field, in its general scope and in all its details, is under the direction of the Prudential Committee. Appropriations are made, missionaries appointed, sent out and located, and their labors supervised by the

committee, precisely as in other departments. Efforts made for the social and moral elevation of women in the mission fields are thus made to harmonize with the general work, and to constitute an integral and most necessary part of it. There is everywhere the heartiest mutual co-operation.

2. Through the organization of Woman's Boards and their contributions, above what would otherwise have been received into the treasury of the American Board, it has been possible to improve, in some measure, the opportunities presented, during the last few years, for enlarged efforts in behalf of women, till the number of single ladies engaged in special labors for their own sex has been increased from ten to sixty; and the number of girls and women brought under the influence of the Gospel has been enlarged in like proportion. In view of such a magnificent result, the Christian women of our churches may well rejoice in the success of their efforts.

3. The expense before incurred for the support of the few single ladies in the field, and for the boarding schools for girls already established, has been assumed by the Woman's Boards, and will, it is believed, fully offset any funds that may have been diverted into their treasuries from the general contributions to the Board; leaving the additional expenditure for the larger number of missionary ladies, Bible women, schools and seminaries, to represent so much gain to the foreign mission cause.

4. The general work of the Board, expenditure for the support of missionaries and evangelists, for seminaries and schools, for a Christian literature, and for grants in aid of native churches, etc., goes on as before; hence the dependence of the American Board on Woman's Boards for the support of that portion of its general operations which has been developed through their efforts in time past. Any falling off in the contributions of the churches to the general work, because of what the women of these churches do for their special enterprise, would be disastrous; and equally so any falling off in the amount received to the general treasury from the Woman's Boards. The giving up of work in hand would follow in either case.

5. The remark often made, and repeated with new emphasis within the last few weeks, that the annual meetings of the American Board are of the greatest value in quickening and broadening our Christian life and fellowship at home, is not less true of the public meetings held by the Woman's Boards. What delightful acquaintances are made; what generous Christian sympathies awakened or developed; what precious seasons of communion with God and with each other in heavenly places; what new and

higher consecration to the Lord Jesus, blessing multitudes of homes in our own country, to say nothing of results in the foreign field! These meetings cost effort and money; but can they be spared?

6. Through the Woman's Boards our Christian women are brought into closer personal relations with the missionaries whom they support, and to a better acquaintance with the needs and opportunities of the work,—through free and frequent correspondence. The want of something specific, something definite, as the object of effort, is supplied; and more than all else, the missionaries are cheered and strengthened by the consciousness of the love and sympathy and prayers of their sisters at home. "I am so glad I belong to you!" was the hearty exclamation of a young missionary when first introduced to the Woman's Board.

7. These results to the Christian life of women at home, and to the cause of missions abroad, are well worth all they cost. The personal sacrifices freely made, the time and thought given by those more immediately connected with the Boards, are deserving of the generous consideration of all who love the cause of missions. In consequence of unpaid, freely-given labor, the expenses of administration have been reduced to a very low figure. A statement from one of the directors of the Woman's Board, whose headquarters are at Boston, gives the following remarkable figures:—

Funds received from the beginning to October 17, 1877,—exclusive of \$40,598.09 for "Life and Light,"—\$438,327.23; pages of missionary literature, in periodicals, leaflets, and other papers distributed, about forty millions; all home expenses for nearly ten years, less than \$9,000, or less than two per cent on the receipts!

The objection to Woman's Boards on the ground of expense will hardly hold. The wise economy, the prudent management, and the results achieved by Woman's Boards, may well challenge the admiration and the emulation of the other sex.

8. The organization of Woman's Boards is needed to keep up the balance of woman's work. A representative of the Home Missionary Society, at the late Council in Detroit, referred to the "family supplies," which "express the interest and sacrifices of many circles of women" in behalf of the American Home Missionary Society, as constituting a substantial part of the resources by which that society is enabled to extend its work—language remarkably similar to that of the secretaries of the American Board when speaking of Woman's Boards. The aggregate value of these supplies, for the past three years, was given as over \$200,000,—a larger amount, relatively to the receipts of the Home Missionary Society, than was given by the Woman's Boards to foreign mis-

sions. When auxiliary societies are to be found in *all the churches*, the balance may be better kept. There is no separation of interest in the one case any more than in the other. Christian women, whether working through local societies simply, as for Home Missions, or through a larger organization of which the local societies are members, as for the foreign field, are alike helpful to those having the Home and the Foreign work in charge.

HISTORY OF FALLOWFIELD AUXILIARY.

[CONCLUDED.]

I HAVE said nothing yet about our endeavors to interest the young in the great work of the Lord among the Gentiles; and I am afraid that what we have done in this direction has not been much. Yet, what can be more important than that children should be taught to view the round world, not only as it is presented naturally, politically, or socially, in our geographies, but also as it is religiously? The hearts of children are tender, and, though they cannot fathom (who can?) the depths of misery represented by the words "without Christ," yet they can and do feel most keenly for the wretchedness of those who are under the cruel yoke of a debasing idolatry. And what can be more calculated to win their own hearts to the Saviour than to hear how cruel savages are, through the knowledge of Jesus, changed into holy, happy Christians?

We ought to make children clearly understand what we are doing in our missionary work. It is too often, "Mother, give me some money for the missionaries," with a very dim understanding, sometimes with a very false notion, of what the money is really for. Let a heathen nation — Africa, for example — be described with all its native savagery. Then explain the simple work of the missionaries there. Then show the glorious results. Care should be taken, too, to discriminate between the cultured Hindu and the roaming African, and not to paint the pains and privations of missionary life in too dark colors. Children grow up — I have known instances of it — thinking that missionaries live in wigwams, despoiled of all the comforts of ordinary life, feeding on dried roots, and denying themselves everything that is cozy and homelike; and when such children become men and women, and go abroad, or hear from friends who have seen missionaries in their homes, they are surprised, and somewhat disappointed, to find that they try to make their surroundings as much like Christian America as possible.

But I must turn to our story, and tell what our children do. We have an annual sermon, generally at our ordinary children's service, the first Sunday in the month. Our collections, though not great in amount, are heavy to carry, weighing sometimes as much as two or three pounds. Then we have a collection once a month in the Sunday-school. A missionary talk is given by the superintendent, and the school-box is handed around. We have also a juvenile meeting on the day after our annual auxiliary meeting. To prevent over-crowding and restlessness, we do not admit children to the latter. The collection generally amounts to about ten dollars.

Besides this, we have a juvenile working-party monthly, or more frequently as the time for our sale approaches, and many little things are made for it by little fingers. During the working time some good book is read, giving some information on missionary topics.

In the doings of our children, we have seen what the story of our missionary association illustrates in every operation,—the value of littles, “the power of pence.” Our juvenile offerings present a large number of pennies and a few acceptable dimes. I think it would be well if each Sunday-school teacher had a box for weekly offerings, and so keep the subject continually before the minds of the children.

I must now bring my “story” to a close. It has been pleasant to tell, and yet, like the retrospect of all our works for God, it has been humiliating. How much of evil mingles with our good! And yet our good is good, nevertheless. I have no doubt the Philippians, who sent their liberal offerings for the support of the great missionary to the Gentiles, felt that evil was present in their sincere devotion; but the inspired missionary, writing from a heathen city to acknowledge the gift, calls it “an odor of a sweet smell,—a sacrifice acceptable, well-pleasing to God.” I love to think of the amazing “grace of our Lord Jesus Christ,” by whom not his servants only, but their services also, are rendered well pleasing to God. We look—and it is well that we should—at the “evil present with us,” but we forget too often the grace, the love of our Saviour, and the prevailing efficacy of his cleansing blood. Here is a sweet verse from the Song of Solomon upon which to meditate: “At our gates are all manner of pleasant fruits, which I have laid up for thee, O my beloved.” Last year we laid up at our gates seven hundred and forty dollars,—the offerings, in one way and another, of hundreds of offerers among our women and children for foreign missions.

A friend wrote to me some time ago: “I suppose you make foreign missionary work the special work in your church?” Nothing

of the kind. I hold fast to the apostolic order, "To the Jew first;" and though the amount needed for that good work is obviously not so great as that which the entire world demands, still we can scarcely hope to prosper among the heathen if we leave the home work out in the cold. For this cause, therefore, our women and children give largely to many of the home causes. Not a winter passes that we do not send one or two valuable boxes to home missionaries, and the last three we have sent boxes to the freedmen, also.

It may be thought by some that we starve our local church charities to feed this one. On the contrary, where, before the foundation-stone of our auxiliary was laid, there were deficiencies very often, we have since that time generally had to record a "balance on hand." And there are circumstances connected with our congregation, needless to mention, which make this disappearance of cloudy deficiencies very remarkable. One fact shall serve to illustrate this. In the year in which our auxiliary was formed, our church treasurer's accounts showed a troublesome deficit of some six or seven hundred dollars. In four years that deficit disappeared, and the last two years there has been a balance on the right side. In that time, too, the ladies have raised sufficient money to give the church new paint, inside and out, and supplied fresh carpets, notwithstanding we have given over two thousand dollars to the Woman's Board in the six years.

I mention these things because some have thought that foreign missionary work has been our only work, and that there are some particular advantages connected with Fallowfield which are not to be found in other places. I know of none. I do know of what might seem to be obstacles, but I care not to speak of them. I know not why what has been done here may not be done anywhere.

The work is of God and for God, and the springs from which all the streams flow are in his hands. Let us be faithful—faithful to souls—faithful to the truth. God is able to supply all the means for his own blessed work, both at home and abroad. Let us trust him, and he will prosper us. In our endeavor to obtain gifts for the furtherance of Christ's Gospel, let us regard the many more than the much, the giver more than the gift, the soul more than the silver, the Saviour more than the society. If the heart be right, all is right. If the glory of God be only sought, he will glorify himself by our means. Let us be filled with the Spirit, and he will make for himself channels in which may flow the promised rivers of living waters.

ANNUAL MEETING OF THE VERMONT BRANCH.

THE Fifth Annual Meeting of the Vermont Branch of the W. B. M., was held at St. Johnsbury, Oct. 31st. The joy granted to all who garner in harvest fields, was the portion of those who sat together that autumn day. The fruits of the year's sowing appeared in the larger numbers than had before met, in the reported increase of Auxiliaries and Mission Circles, and constant maintenance of meetings in those before organized. Grateful mention was made of inspiration received from word and song of returned missionaries. The Treasurer's Report brought cheering news of steadily increasing receipts, "the amount received being some five hundred dollars more than last year; in all over five thousand dollars." The various pledges of the Branch had been more than met. Words of greeting were read from the beloved missionaries whom Vermont claims as her own. Papers were read on those topics so vital to the continuation of the missionary work: "The need of Faith and Perseverance in the Work at Home," and the "Consecration of Children to the Missionary Work." Short addresses were made by Mrs. Allen Hazen, formerly of India, and Mrs. Morse, once in the Bulgarian field. Mrs. Snow spoke of her own twenty-six years of happy work in the islands of the Pacific. Not less did we see their result in savage nations turned to a Saviour, than in the beautiful character of the one shut off so many years from other companionship than that of Christ himself and the few working for him.

The morning prayer-meeting and the noon collation afforded that opportunity for spiritual and social intercourse which made the day complete. The inspiration received from all the services was such as constrained each to say, "What hath God wrought!" while praying with new earnestness, "Thy kingdom come."

MRS. E. J. FULLER.

NOVEMBER MEETING.

THE quarterly meeting of the Woman's Board of Missions, held in Boston, November 6, was one of unusual interest, and the large audience assembled in Park Street Chapel indicated that love for the cause was certainly not on the decrease.

After devotional exercises, conducted by the President, Mrs. Albert Bowker, the report of the Home Secretary was read, from which it appeared that the growth of the work during the previous ten months was larger, for the same length of time, than for several years. The Treasurer reported the receipts, since January 1, as \$66,400.73. Mrs. Gulliver gave notice of a proposed amendment to the constitution, and on her motion, in consideration of the

changes in the society during the ten years since its formation, a committee was appointed to consider the subject of revising the constitution.

Mrs. Dr. Gordon, of the Japan mission, in clear-cut, well-chosen sentences, gave those present an insight into the condition of women in Japan, the difficulties and encouragements in laboring among them, and what had been accomplished by the lady missionaries there, illustrating all the points by interesting incidents that had come under her personal observation. Mrs. Schneider gave a complete epitome of missionary work as demonstrated in the touching story of the long and useful life of the late Dr. Schneider, so closely identified with the work of the American Board in Turkey.

The exercises, which held the closest attention of all so fortunate as to be present, closed with the doxology,—

“Praise God, from whom all blessings flow.”

The Last Words of Our Lord.

[“Ye shall be witnesses unto me....to the uttermost parts of the earth. And when he had spoken these things, while they beheld, he was taken up and a cloud received him out of their sight.”]

“To the uttermost parts of the earth,”
The risen Saviour said,
Speed forth, O friends, as my witnesses;
Proclaim that I’ve left the dead
And ascended up on high,
Remission of sins to give,
And repentance, too, and faith,
That perishing men may live.

“To the uttermost parts of the earth”
Speed forth, O friends, and tell
Of the need of a new, a second birth,
To save mankind from hell.
Tell men I was lifted up
On Calvary’s cursed tree;
Go, tell what ye have seen and heard,
And draw all men to me.

“To the uttermost parts of the earth,”
Oh mark ye well *the bound*;
The distant isles of the Gentiles — *all*
Must hear the joyful sound!
To my murderers preach it first,
At Jerusalem begin;
But linger not at that starting point,
For the world lies dead in sin.

For "the uttermost parts of the earth"
 Eternal life I've won;
 On the gloom of universal death
 Shines now the risen sun.
 Go forth! let every creature hear,
 Let all the world be told,
 That the woman's suffering seed has crushed
 The head of the serpent old.

"To the uttermost parts of the earth,"
 Friends, 'tis my *last* command,
 My parting charge, that ye bear the words
 Of salvation to *every* land.
 Let every erring child of man
 Be assured that God is love,
 And freely offered to each and all
 Be a home with me above.

"To the uttermost parts of the earth,"
 O Lord, the words unfold!
 Thy heart how large! thy love how warm!
 Our hearts how cramped and cold.
 Full eighteen hundred years have passed
 Since thy final accents fell,
 But the uttermost parts of the earth are left
 In death and darkness still.

Missionary News.

WOMAN'S BOARD OF MISSIONS.

RECEIPTS FROM OCT. 18 TO NOV. 18, 1877.

MRS. BENJAMIN E. BATES, TREASURER.

MAINE.

<i>Maine Branch.</i> —Mrs. Woodbury S. Dana, Treas., Acton Cong. Ch., Aux., \$11.25; Deer Isle, Aux., \$12.25; Cumberland Mills, Warren Ch., Aux., \$13; Waterford, Aux., \$20; Auburn, High St. Ch., \$39; Rockland, Aux., \$20,	\$115 50
<i>Kennebunk.</i> —Miss Hannah Dorman, to const. L. M. Miss Mary Hackett,	25 00
<i>Waldoboro.</i> —1st Cong. Church and Soc'y,	23 25
Total,	\$163 75

FEM. DEP. ARMENIA COLLEGE.

Maine Branch.—Gorham, "Mission Workers," to const. L. M. s the Misses Minnie Tolford, Hattie Dow, \$50; Greenville, Aux., \$12; Portland, Mrs. George Warren, \$10; Calais,

Aux., \$16.89; Rockland, Aux., \$30; \$118 89

NEW HAMPSHIRE.

<i>Concord.</i> —A Widow,	\$5 00
<i>Fisherville.</i> —Aux., Add'l,	1 00
Total,	\$6 00

VERMONT.

Vermont Branch.—Mrs. Geo. H. Fox., Treas., Shoreham, Aux., \$5.75; Vershire, Aux., \$10; Castleton, Aux., \$9.31; Stowe, Aux., \$6; Barton, Aux., \$12; Clarendon, Aux., \$3; Northfield, Aux., \$11; Lower Waterford, Aux., \$10; West Glover, Aux., \$7.65; "Gleaners," \$5.35; Chester, Aux., \$15.75; St. Johnsbury Centre, Aux., \$9; Cornwall, Aux., \$30.84; Bradford, Aux., \$13; Colchester, Aux., \$12.60; East Corinth, Aux., \$20;

Ludlow, Aux., \$16.75; Bennington, Aux., \$30; E. Hardwick, Aux., \$5; Westford, Aux., \$10; Cabot, Aux., \$11.20; East Poultney, \$13.32; Vergennes, Aux., \$43; "Cheerful Givers," \$12; McIndoes Falls, Aux., \$10.25; Danville, Aux., \$15; Peacham, Aux., \$11.20; Miss Jane E. Chamberlin, \$25; Enosburgh, Aux., \$8; Rutland, Aux., \$12.80; St. Johnsbury, No. Ch., \$71; So. Ch., Aux., of wh. \$25 to const. L. M. Mrs. E. T. Fairbanks, \$65.31; Brookfield, 1st Ch., Aux., to const. L. M. Mrs. Silas Hall, \$25; 2d Church, Aux., 25; Jericho, Aux., with prev. cont. to const. L. M. Mrs. Eliza A. Lyman, \$10; Middlebury, Aux., \$103.47; S. S., \$10.25; Derby "Mission Circle," \$8; Johnson, Aux., of wh. \$25 to const. L. M. Mrs. Fannie K. French, \$27; New Haven, Aux. \$42; Sabbath Coll., \$2; Montpelier, "Busy Bees," "Willing Workers," \$30; expenses, \$16; balance, \$807 80

FEM. DEP. ARMENIA COLLEGE.

Vermont Branch.—St. Johnsbury, Mrs. Horace Fairbanks, \$50 00

MASSACHUSETTS.

Berkshire Co. Branch.—Mrs. S. N. Russell, Treas., Pittsfield, 1st Church, \$7; Dalton, Aux., \$10.94; So. Adams, Aux., \$14.50; Mrs. Taylor's S. S. Ch., \$7.60; Lee, Junior, Aux., of wh. \$40 pupil Foochow, \$75, to const. L. M. Misses Lizzie Branning, Addie Adams, Fannie Webster, \$130; "Little Helpers," \$10.70, \$180 74

Boston.—A Friend, \$6; Mrs. G. R. Fisk, \$25; "Shawmut Br. Mission Circle," for Decata, \$50; Mt. Vernon Ch., Mrs. Mary P. Hall, to const. L. M. Mrs. Roxanna Cowles Marshall, \$25, 106 00

Boston Highlands.—Eliot Ch., Aux., of wh. \$25 by Mrs. A. C. Thompson to const. L. M. Miss Mary Thompson, \$73.25; "Ferguson Circle," \$7, 80 25

Cohasset.—Aux., to const. L. M. Mrs. Rev. M. A. Stevens, 25 00

Dedham.—"Broad Oak Helpers," 6 52

Dorchester.—Village Ch., Aux., 10 00

Fitchburg.—Rollstone Cong. Ch. and Soc'y, 9 60

Foxboro.—Aux., 5 00

Frammingham.—"Buds of Promise," Aintab, 70 00

Ipswich.—1st Ch. Juv. Miss'y Soc'y, to const. L. M. Miss Belle Cook, 25 00

Jamaica Plain.—"Wide Awakes," 15 00

Lexington.—Aux., 3 00

Marlboro.—Aux., Aintab, 20 00

Marshfield.—1st Ch., Aux., 5 00

Middleboro.—Aux., 8 00

Norfolk Conf. Branch.—Mrs. Edward Norton, Treas., .31; 1st Ch., Weymouth, \$27, 27 31

Salem.—So. Ch., Aux., 279 00

So. Attleboro.—"Wide Awake Helpers," 21 00

Springfield Branch.—Miss H. T. Buckingham, Tr., Springfield, 1st Ch., \$11.75; "Cheerful Workers," \$5; "Mission Circle," No. 1, \$4.70; Memorial Ch., \$7.65; No. Ch., \$28; Olivet Ch., of wh. \$25 Mrs. Horace Kibbee to const. L. M. Miss Emma Smith, \$38; "Olive Branch," \$5; So. Ch., "Mite Soc'y," \$10; W. Springfield, Park St. Ch., \$67.03; "Helping Hands," \$2; 1st Ch., \$30; Chicopee, 3d Ch., \$30, 239 13

Townsend.—Aux., Aintab, 42 00

Waltham.—Aux., 8 00

Wellesley.—Aux., of wh. \$100 to const. L. M. Mrs. James Phillips, Mrs. Lewis Wood, Mrs. Eugene Hathaway, Mrs. Eliza Reed, \$50, Decata, \$30, pupil Inanda, \$182; "Young Ladies' Mission Circle," \$1.75, 183 75

West Boylston.—Cong. Ch. and Soc'y, to const. L. M. Mrs. Carrie L. Bassett, 25 00

Westford.—Union Ch. and Soc'y, 15 00

Wilmingon.—A Friend, thank-offering, 5 00

Woburn Conf. Branch.—Wakefield, Aux., \$45; Woburn, Aux., \$35, 80 00

Worcester Co. Branch.—Mrs. G. W. Russell, Treas., Worcester Miss'y Asso., Salem St. Ch. and Soc'y, \$26 00

Total, \$1,520 30

FEM. DEP. ARMENIA COLLEGE.

Wilkinsonville.—Miss. C. W. Hill, \$ 5 00

Westfield, Mass.—Legacy, Miss Mary Jessup, \$250 00

RHODE ISLAND.

Rhode Island Branch.—Miss Anna T. White, Treas., Providence, Beneficent Ch., Mrs. Joseph Carpenter, to const. L. M. herself, Mrs. William R. Arnold, Mrs. Albert G. Utley, Mrs. William A. Specie, \$100 00

CONNECTICUT.

Avon. — A Friend, \$.50

Eastern Conn. Branch. — Mrs. J. C. Learned, Treas., Norwich, Broadway Ch., \$80.60; Park Ch., \$10; No. Stonington, Aux., \$10; East Lyme, Aux., \$10, 110 60

Groton. — Cong. S. S., 14 16

Hartford Branch. — Mrs. Chas. A. Jewell, Treas., Unionville, Aux., to const. L. M. Mrs. T. E. Davies, \$26.35; East Granby, Aux., \$4.75; Plainville, Aux., \$25; Berlin, Aux., \$21; Hampton, "S. S. Mission Circle," \$6.55; West Killingly, Aux., \$25; Rockville, Aux., \$15; Hartford Centre Ch., Infant Cl., \$12. 135 65

New Haven Branch. — Miss Julia Twining, Tr., Ansonia, pupil at Foochow, \$50; Bethlehem, \$7; Bridgeport, \$25 from Mrs. Calvin E. Hull, to const. herself L. M., \$102; Bridgewater, \$20; for pupil at Ahmednuggar, \$30; Canaan, \$25; Colebrook, \$10; Cornwall, "Hillside Workers," of wh. \$20 for sch. at Ahmednuggar, \$30 for sch. at Madura, \$50; Danbury, of wh. \$23 to complete L. M.-ship of Mrs. L. P. Treadwell and Miss Mary Birchard, \$10 from Miss Mary E. Stone, \$15 from Mrs. G. E. Ryder, \$115; Easton, to const. L. M. Mrs. Lewis Goodsell, \$30; Fair Haven 2d Ch., \$11.85; Haddam, to const. L. M. Mrs. David B. Ventres, \$25; Higganum, \$11; Madison, teacher at Marsovan, \$110; Middletown, of wh. \$10 from Mrs. E. H. Goodrich and Miss Marianna Clark, \$16; Milton, \$10; Mount Carmel, of wh. \$5.50 fr. the Gleaners, \$20; New Haven Centre Ch., \$25 fr. Mrs. Ezekiel H. Trowbridge to const. L. M. Mrs. Wilbur F. Day, \$30 from Mrs. W. Hotchkiss for Ahmednuggar Sch., to const. L. M. Mrs. Cyrus Hamlin, \$66; Ch. of the Redeemer, \$25 fr. Mrs. H. B. Bigelow, to const. L. M. Miss Lizzie Atwater, \$47; Davenport Ch., Girls' Classes in S. S., \$30 for School at Marsovan, and \$25 fr. Mrs. S. P. Bolles to const. L. M. Mrs. Sarah M. Bradley, \$85; East Ch. Children's Miss. Aid Soc., \$11; Third Ch., of wh. \$50 to const. L. M.s Miss Sarah T. Landfear and Mrs. Wm. A. Ives, \$52; Orange, \$12; Sherman, \$11.75; Southport S. S.,

\$30; Thomaston "Free Givers," sch. at Foochow, \$40; Torrington, \$7.55; West Chester, \$15; West Haven, \$20.15; Walcottville, \$20.01, 1,040 31

Total, \$1,301 22

NEW YORK.

New York State Branch. — Mrs. M. F. Ruollin, Treas., \$45; Binghampton, Aux., of wh. \$25.00 to const. L. M. Mrs. Rev. Edw. Taylor, \$38.00; Rochester, Plymouth Ch., \$25.75; "Mt. Hor Missionary Friends," \$16; Cheerful Workers, \$12.50; Westmoreland, Aux., \$8; Madison, Aux., \$25; Fairport, Aux., \$20; Eaton, Aux., \$10; Millville, Aux., \$7; Moravia, Aux., \$6.50; Gainesville, Aux., \$13; Norwich, Aux., \$25.06; West Groton, Aux., \$14; Gaines, Aux., \$22.50; Lockport, Aux., \$51.07; Cambria S. S., \$5; Riverhead, Aux., \$6.56; expenses, \$21.64; prev. acknowledged, \$25; balance, 259 75

Buffalo. — R. W. B., 50 00

Rochester. — Plymouth Ch., A Friend, to const. L. M. Mrs. Mary D. Russell, Sunderland, Mass., 25 00

Saratoga Springs. — Mrs. John M. Davison, to const. L. M. Miss Sarah Walworth Goodridge, 25 00

Total, \$359 75

FEM. DEP. ARMENIA COLLEGE.

New York State Branch. — Antwerp, Aux., \$25 00

DISTRICT OF COLUMBIA.

Washington. — 1st Cong. S. S., pupil Harpoet, \$40 00

OHIO.

Kinsman. — Cong. and Pres. S. S., \$25 00

General Funds, \$4,323 82
Fem. Dep. Armenia College, 198 89
Life and Light, 187 14
Weekly Pledge, 5 19
Leaflets, 5 98
Legacy, 250 00

Total, \$4,971 02

FOR FAMINE IN INDIA.

Received and transmitted.

Boston. — By Miss. M. E. Hayes, \$11.33; Mrs. Wm. Houghton, \$50; Dorchester, 2d Ch., \$100, \$161 33

Miss EMMA CARRUTH, Ass't Treas.

Department of the Interior.

OUR ANNUAL MEETING.

BY MRS. M. B. NORTON.

THE large-hearted enterprise of the West, the urbanity of the South, and the refinement of the East, were all mingled in the generous hospitality which welcomed the delegates and friends of the Woman's Board of the Interior to its ninth anniversary, in the beautiful spire-crowned, hill-set city of Davenport, Iowa. The opening session, in the First Congregational Church, on Wednesday morning, November 7th, was fitly inaugurated by devout acknowledgment of mercies past and petitions for present grace. Mrs. Moses Smith, from her accustomed place in the chair, announced that, before passing to its own business, the Board would welcome the representatives from the sister Boards of the Atlantic and Pacific, and from those of other denominations.

From Boston came written assurances of unity and sympathy in the work, of rejoicing in view of what has been accomplished, and of hope for the future. From San Francisco there were expressions of overflowing love and praise at great and unexpected deliverance from financial peril to the work of the Pacific Board. "Pledges all redeemed and \$600 in the treasury. *How* we have done it we cannot understand to this hour," writes Mrs. Henshaw; "but we *have* done it. Our joy is not quite complete until our dear Board of the Interior shall have said to us, 'Well done, little sister,' in this our first year of attempting to walk without holding by her hand." Miss Doremus, for the Woman's Union Missionary Society, wrote in tender memory and cheerful hope, through Mrs. Blatchford.

A silver-haired mother, who has given a daughter to China, brought the salutations of the Methodist Woman's Society, and the Baptist and Presbyterian Boards of the Northwest were represented in the persons and the sisterly congratulations of elect ladies. Mrs. Leake read the salutations of Mrs. Rhea, "and those of the mission to Persia and of our beloved Nestorian friends." Vermont, New Haven and Philadelphia each sent words of greeting. The roll of delegates showed that eight States had sent one hun-

dred and sixty representatives to unite in prayers and counsels beside the magnificent stream which bears on its bosom a continental commerce, and receives in its embrace the tribute of swelling affluents from the Alleghanies to the Rocky Mountains.

MRS. BRADLEY'S REPORT

told of the noble response of the auxiliaries to her late appeal for the treasury, and gratefully recorded the pledges of the year all met and a balance on hand. The contributions had been in small sums, indicating great sacrifice and self-denial, while the accompanying letters brought expressions of interest, regard, affection and solicitude for the Board never before equalled. How much these contributions represent to the dear Lord, who knows all! Verily, His loving commendation was never sweeter and surer than now. An earnest appeal was made, both by the Treasurer and the Committee to whom was referred her report, for an onward movement the coming year.

THE SECRETARY'S REPORT

stirred all hearts with its glimpses of unseen struggles, its gleams of humor, its touches of pathos, and its evidence of patient devotion to the work. The year has been brightened by the presence of a number of missionaries among the home churches. Miss Maltbie has pleaded for Bulgaria; Mrs. Wheeler has touchingly set forth the needs of the Harpoot field; Miss Van Duzee has done good and varied service by her clear story of Erzroom and the wants of the people; Miss Mary Porter has won many hearts for China and her work, and Miss Collins has enlisted new prayers and efforts for the Dakotas.

STATE BRANCHES

in Ohio, Michigan, Missouri, Wisconsin, Iowa, Indiana, Northern Illinois, Kansas and Minnesota—nine in all—are well organized under efficient officers. In ten of the thirteen local conferences of Ohio, semi-annual missionary meetings are regularly held by the women, and are endorsed as “the happy mean between the auxiliary meetings and those of the State organization.” “The women of our Ohio churches,” writes Miss Metcalf, “need to meet in Christian fellowship and united prayer. They need to speak to one another of the great and glorious realities of Christ’s kingdom in the heart and in the world. Even in our brief experience, the training which our women have received is very marked, and promises great things for the future. A memorial of the late Mrs. Doremus, prepared expressly for the Ohio churches, has been widely circulated, that none might be ignorant of the legacy left to

womanhood in the holy example of her life, in the fruitage of her labors, and in the heritage of her prayers. Much time and effort have been expended, the last year, in enlisting the interest and sympathy of children in the missionary work. The true stories and bright little scraps of information in the *Well-Spring*, make it an attractive paper to the children in the Mission Bands."

Michigan comes grandly toward the front with a larger contribution than any State except Illinois, and Mrs. Bruske's report gives us the secrets of such progress. "There is not a church in this commonwealth for which some woman with a heart in the cause is not responsible. There is not an unexplored corner where the influence of some Vice-President or Missionary Committee has not been felt." "Ignorance in regard to the actual condition of heathen women is, no doubt, a great obstacle to progress; but we rejoice that the pastors of the churches are making this more and more a subject of study, and the startling facts which they bring before our people, in consequence, are stimulating to a great degree."

Missouri reports her pledges met, and an unusual spirit of prayer which has already brought answering blessings. Wisconsin tells of fair contributions and increasing interest, but "feels the need of more self-denial and painstaking." Mrs. Haddock, State Secretary for Indiana, writes of increasing clearness of perception of the necessity of an earnest spirit of consecration, of a certain degree of intelligence respecting the work, and of systematic giving. Iowa brings word that she is emerging from a period of financial depression and of doubt as to methods of benevolent work, into the light of present blessing and of renewed activity. She "sends ten of her best-beloved daughters to the foreign work." "For one, the boat has waited on the dark river's brink; she has entered with rejoicing, and crossed to the glories she saw on the other side. Who will now in her mantle go on to the Dakotas?"

Northern Illinois reports, through its Secretary, Mrs. Talcott, the organization of a State Branch, in May last, and speaks of noble work among its auxiliaries. One society found its meetings attended by only two or three, and adjourned for the present, but not until the names of church members were divided among them, and "everybody visited and conversed with about the work." This brought \$54 into the treasury, as a proof of the efficiency of individual effort. The Kansas Branch is an infant of days, but already feels that it has "not lived in vain." Minnesota sings a glad song of praise to the Lord of the harvest, but laments that she has not learned to consecrate *all* to the service of the Master. Mrs.

Hanson writes: "As the dear missionaries have spoken of the progress of the gospel in Harpoot and Erzroom, and the joy it was to them to tell the story of the cross in foreign lands, far from home and kindred, the home missionary, laboring in weariness and privation often, has brushed away the falling tears and returned to his work with a new realization that the field is the world."

AUXILIARIES,

to the number of 120, have been formed during one year, making the whole number 644. In Southern Illinois new ground has been occupied, and faithful ones rejoice over gains which are "fruits of toil and careful saving," and over a cheering outlook on the future. That venerable and beloved mother in Israel, Mrs. Jeremiah Porter, of Port Russell, W. T., reported the hopeful work of an auxiliary in Cheyenne, which has secured a missionary collection in the Sunday-school on the first Sunday of every month. A number of reports from the delegates of auxiliaries in Iowa, Illinois and Wisconsin, revealed diversity of methods and unity of interest in the growing work.

THE FOREIGN WORK.

The year's story sadly records the death of Miss Whipple, of the Dakota Mission, who, in Chicago, on the 10th of August, "suddenly went from us in all the freshness of her beautiful youth. She was our youngest missionary, and one to whom we hoped long years of service might be granted; nevertheless, her finished life, so full of Christian activities, is 'perfect in Christ, wanting nothing.'" The list of missionaries has two additions, Miss Nicholson, of Nebraska, now serving her Master in the beleaguered city of Erzroom, and Miss Parmelee, of Ohio, hastening to the waiting work in Japan. War, famine, and pestilence have done their cruel work in most of the lands where the missions are located, but in many stations the cause is prosperous.

Miss Day, at Amanzimtote, longs for such spiritual blessing as she reads of in the home land, but is cheered by the development of Christian character which she witnesses among her people. In Umzumbi, Miss Pinkerton's boarding school has nearly doubled, and now constitutes a family of twenty-three, in a house originally intended for a private family of four, while day pupils swell the number to forty. Seven came a week before the opening of the term, fearing lest they had not counted the Sundays correctly. Nearly all come from outside the station, and would have no instruction but for the school. Yet numbers have been refused, both because of the straitness of the accommodations and for lack of funds to supply their needs. Girls who had spent their lives in

lounging in the sunshine. playing in the water, and sleeping when they chose, have been metamorphosed into industrious young women, prompt and regular in duty, learning to read the New Testament in a single term, maintaining a daily morning prayer meeting, and discussing among themselves, while they are sewing, the Bible lessons which they have studied.

Who can tell the story of Bulgaria, with its homes in ashes, its murdered fathers and sons; of the seven thousand women and children who left Eski Zaghra in flames, and took up their painful march to Adrianople, with scarce a man among them, save the two American missionaries; of the unburied slain left behind them; and of the fearful sights and sounds which have followed our missionaries, waking and sleeping, through all the months since that dreadful day? At Samakov the missionaries are powerless to protect the pupils of the boarding school, and they have been left among their friends this autumn. To what are these scattered lambs of the flock not exposed? Let prayer be offered that the Christian pupils may be of use in leading the poor villagers to Christ, in the day of their extremity, and that all may be preserved and brought again together in the Lord's good time.

Miss Patrick, in the Constantinople home, has gone out and come in with her fellow-laborers, as yet in safety. A "model school" has been an added department at Bardesag, and Miss Parsons writes that some of the children have in a single month learned to read in words of two syllables, and made a good beginning in geography. Manissa is prosperous, though the unquiet state of the city affects the school to some extent. The examinations were highly satisfactory, and excited much interest. Miss Hollister, in Aintab, longs to live several lives at once, that she may carry forward the work that waits—"school work; work for orphans and work for women; work at home, in the city and in the villages; work with the pen, the brain, the hands." In the midst of all this, is it any wonder she is called to lie for weeks in a hushed and darkened room, from which she comes forth to a slow convalescence?

Miss Shattuck has spent ten months in touring among the villages of Central Turkey. The touching plea from Oorfa, for a permanent missionary, was made by poor villagers, when the salary of the assistant teacher had been paid by the women and the expenses of fitting up the school-room by the men.

Marash shows progress towards self-support, and abounding joy in view of the great revival. In the boarding school, Mrs. Coffing had experienced severer discouragement from discordant elements than in all her previous sixteen years in Turkey. Earnest effort and importunate prayer were made, and in February every one of

the girls in the boarding school was rejoicing in a new-found Saviour. Inspired by this rich blessing, the teacher of the boys' high school, assisted by the mission force, labored and prayed with his flock, and in March he was able to exclaim with a radiant face, "All but one have come!"

At the same time the city schools received a glorious impulse, and many yielded to the Spirit's influence. The blessed leaven spread to the Young Men's Christian Association, and forty young men sometimes remained after the meetings for religious conversation. Girls and women from without came to Mrs. Coffing and Turvanda, to ask what they should do to be saved.

"If this were the sole encouragement of the year," asks Miss Pollock, "might we not sing a hymn of praise, for such crowning mercy?"

Miss Nicholson has gone forward with a gentle bravery into the heart of war-environed Turkey, and her courage has not failed her in all the hardships which attended her journey over the mountains thither, nor in the great trials of separation from her work, after all her sacrifice to reach it. Let prayer ascend for her safety in the midst of the terrible combat at Erzroom.

At Harpoot the work of the Bible-women goes on apace. The girls pray over their studies; native women, in their prayer-meetings, supplicate unwonted blessing. Sixty mothers, at one outstation, gather every month to pray for themselves and mothers in every land. The region is made dangerous by plundering Koords. "There is no comfortable sleep at night: the Lord bring help!"

In Madura, a year ago, Miss Taylor saw the dark shadow of the coming famine, laid in a store of grain, "and by beginning to economize in time, has so managed that none of her pupils have been sent home for lack of food." Miss Rendall has had charge of sixty-five girls in the Madura boarding school, and special contributions from America have enabled her to furnish food for all. The dew of the heavenly grace has been upon this school, and eleven have requested admission to the church.

The suffering from hunger in this district beggars description. One-fourth of the Christian population of the Madura Mission has starved, and many have supported life only on the bark and pith of trees. Disease stalks in the track of famine, and the mission house has been surrounded by the dead and dying, as well as by living skeletons clamoring for food. Our missionaries are "consciously worn with the struggle" with such awful misery, and need our prayers that now, as the worst is passing away, their own strength fail not.

Ceylon chronicles a wonderful waking up from the sleep of ages.

Miss Hillis's opportunities are limited only by her time and strength. The number of girls in the schools has increased three-fold. Miss Evans, in North China, reports a great advance. The Bridgman School, in Peking, goes forward by the efforts of Miss Diamant, who left her work in Kalgan, that she might take up this, in greater need. While the life of Miss Chapin was trembling in the balance, and our beloved Mary Porter was seeking to restore her failing health in the home land, burdens, many and sore, fell to Miss Diamant; but, in spite of all these obstacles, the progress of the girls, both intellectual and spiritual, has been good. In Dakota all departments of missionary labor have felt the good influence of Mr. Riggs's intercession, which spared at Bogue Station horses enough to draw the wagons of the Indians when the Government was disarming them. Miss Whipple's evening school and Miss Collins's day school have counted large accessions. The sewing schools are prospering, the women growing patient and tidy. A women's prayer-meeting numbers forty, and the Sabbath services are full to overflowing. Miss Collins has sustained unspeakable loss in the death of her associate; but she works on alone, relying on the promise of strength according to her day.

Bright, eager, imitative Japan holds out her hands for the gospel. Work multiplies with every passing hour, and our missionaries even now faint and grow weary under the pressure. More missionary ladies have been called for,—first two, then four, now *eight*. Three millions of women in the vicinity of Kioto are beyond our reach, only because we do not send them the truth. The Kobe Home is crowded, and nine pupils have been refused admission. Immediate enlargement is a necessity.

Well did the Committee on the Secretary's Report emphasize the words: "This work must be done *now*; the golden harvest is waiting, and *delay means infinite loss!*" In view of an Indian policy that first exasperates and then punishes its victims, attention is called to the work among the Dakotas. It is more than encouraging: it is inspiring. Let us keep the ranks full. Let us do more. To stand still is to retrograde while God is moving on. He who walks with God, must *keep walking*."

MISSIONARY ADDRESSES.

Miss Van Duzee, of Erzroom, told of her work there among nominal Christians who know nothing of Christ, of the normal school work among the girls, and of the touring among the villages by missionary ladies,—“hard work, but it brings rich returns.”

Miss Townshend, of Ceylon, gave expression to her joy in the thousand-fold reaping in Jaffna, of fifty-four Christian girls out of

fifty-six in her school, and of the fidelity and richness of Christian character among the older pupils. The dowry system of that island places large and inalienable property rights in the hands of the women, and the conversion of the girls means great influence for the truth in the future. A pupil gives utterance to her joy as she carols:

“I am redeemed, — I *must* sing!”

and a sick mother, who knows not how to frame petitions to the Christian's God, offers up her heart's desires in the only two words she has: “O Jesus!” The missionaries there are conscious of descending blessings through the prayers of those at home.

Miss Porter brought a plea for help for China. She had no completed edifice to show us there—no architectural triumphs; the missionaries are still at work in the stone quarry and on the foundations. Gross darkness covers the people; purity is scarcely a name; there is no hope beyond to-day's toil and to-morrow's annihilation. The lot of women is narrow, and cruel, and bitter. “We are too stupid to understand,” is the reply so constant, that the missionary grows unutterably sad and weary of the sound. The women confess that their idols are nothing, but superstitiously go on praying to them all the same. Yet, some progress has been made. In her chapel there—given by a dear friend in memory of a daughter whom the Lord has taken to himself—there are now hungry, intelligent faces, which have been brought from the lowest depths. The touring is a hopeful work, extending twenty, forty, fifty miles from Peking, and sometimes further. Many women are thus reached. But the need is great. “So much to be done! Is there not some sister to go back with me? He who has redeemed us can redeem them!”

The question, “How shall we interest the boys?” awakened an animated and profitable discussion, in which more than a score of ladies participated. From their experience as mothers, sisters and teachers, were brought forth various methods which had been found successful, and which demonstrated that success depends upon the devotion, ingenuity, tact, and perseverance of the leaders, and that methods must vary with circumstances.

“The Bible Principles of Benevolent Giving” were set forth in a paper written by Mrs. Ward, of Yankton, D. T., and read by Mrs. G. F. Magoun. Its pungent and stimulating appeals were much enjoyed by the audience. On Wednesday evening, Mrs. Norton presented a paper on “Objections.” Mrs. Wheeler made a winning plea for Turkey and the Harpoot district, and Mr. Wheeler followed in vigorous exhortation.

Most impressive of all were the devotional meetings. The closing hour of each forenoon, when heads were clear and unwearyed, and hearts in the full glow of interest, was happily chosen as the time for direct and special communion with the Master. No words may give a transcript of that sitting together in heavenly places with Christ Jesus; but the aroma of those hours is preserved in the golden vials full of odors which are the prayers of the saints.

The tender and stirring words of the President brought the sessions of the anniversary to a close late on Thursday afternoon. Thursday evening was the prerogative of pastor Merrill and the church, and right royally did he use it. Announcing that he had requested the ladies to occupy the time, he quietly led forth the laborers into the vintage ground. Golden and purple clusters of promise were gathered, and the rich wine of experience brought forth, till the very air was laden with spiritual influence.

The unobtrusive hand of the pastor was on the wheel from the time when he met the delegates on the incoming trains, to the hour of final congratulations and Godspeeds, and to his watchful care the happy days owe much.

To the organist and the singers who furnished fine music; to the young ladies' club which presided over the bountiful and excellent collation with admirable taste and efficiency; to the ladies of Davenport who welcomed us to their tables and firesides, and whose thoughtful courtesy showed us the wonders of their Academy of Science during hours of railway delay at the last, the cordial thanks of their guests are due.

In grateful remembrance we sing again,

“ Watch, sentinel, watch!
Pray, sentinel, pray!
Fight, sentinel, fight! ”

and look with courage and hope inspired afresh, toward the hastening triumphs of the truth.

A WORD TO AUXILIARIES.

We would suggest to our Auxiliaries, many of which begin a new year with their meeting in the month of January, that, at that time, systematic giving be made the subject of discussion, as a matter of personal, practical interest in connection with missionary work. We know the value of system and method in all departments of business. Why should we not look for increased efficiency and success in our benevolent enterprises, if our giving were governed by some wise plan? Many are acting on this principle. Why should not the practice become general?

RECEIPTS OF THE WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

FROM OCT. 15, 1877, TO OCT. 31, 1877.

MRS. FRANCIS BRADLEY, TREASURER.

OHIO BRANCH.

Mrs. M. B. Monroe, Akron, Treas.	
<i>Alexandria.</i> —Aux., of wh. \$10 is for Miss Collins,	\$12 00
<i>Berea.</i> —Aux.,	3 05
<i>Berlin Heights.</i> —Aux., for Kobe Home,	15 00
<i>Charlestown.</i> —Aux.,	14 00
<i>Cincinnati.</i> —7th St. Ch., Aux., for Bible-reader nr. Marash,	40 00
<i>Clarksfield.</i> —Aux.,	12 17
<i>Cleveland Heights.</i> —Aux.,	20 00
<i>Cleveland.</i> —Plymouth Church, Aux., for salary of Miss Parmelee,	25 00
<i>Conneaut.</i> —Aux.,	23 00
<i>Edinburg.</i> —Aux.,	15 00
<i>Elyria.</i> —Aux., \$69.43; Young Ladies' Miss. Soc., \$11.42,	80 85
<i>Geneva.</i> —Aux.,	11 80
<i>Harmar.</i> —Aux.,	22 35
<i>Jefferson.</i> —Aux.,	9 33
<i>Kelloggsville.</i> —Aux.,	6 37
<i>Lodi.</i> —Aux.,	6 25
<i>Madison.</i> —Aux.,	40 68
<i>Marysville.</i> —Y'ng Ladies' Miss. Soc., for Miss Collins,	5 00
<i>Medina.</i> —Aux.,	45 00
<i>Oberlin.</i> —Aux., with prev. cont. to const. Mrs. N. C. Kincaid, Mrs. A. H. Hubbard, Mrs. F. E. Newton and Mrs. Laura J. White L. M.s, \$50; Mrs. L. G. B. Hills, \$20; Mrs. Clark, \$5,	75 00
<i>Painesville.</i> —Aux., for Miss Parsons,	15 90
<i>Rochester.</i> —Aux., \$6.25; friend, \$3.75,	10 00
<i>Rockport.</i> —Aux., for Marash School,	15 00
<i>Sandusky.</i> —Miss'nary Helpers for Dakota Mission,	25 00
<i>Saybrook.</i> —Aux., for Miss Collins, \$5; for Miss Parmelee, \$11,	16 00
<i>Springfield.</i> —Aux., of wh. \$5.36 for Armenia College; for Miss Parmelee, \$5.06,	10 43
<i>Tallmadge.</i> —Aux.,	19 38
<i>Vermillion.</i> —Aux.,	2 00
<i>Wayne.</i> —Aux.,	9 63
<i>West Williamsfield.</i> —Aux.,	10 00
<i>York.</i> —Aux., for Miss Parmelee,	20 00
Total,	\$635 18

INDIANA.

<i>Michigan City.</i> —Aux., \$50.00; "Grains of Sand," \$4.25,	\$54 25
<i>Terre Haute.</i> —Aux.,	20 00
Total,	\$74 25

MICHIGAN.

<i>Almont.</i> —Aux., \$10.50; Sunday School, \$3.50,	\$14 00
<i>Alpine and Walker.</i> —Aux.,	4 00
<i>Bay City.</i> —Aux.,	8 23
<i>Bedford.</i> —Aux., for Miss Spencer,	10 00
<i>Benzonia.</i> —Aux., for Miss Spencer,	9 00
<i>Chelsea.</i> —Aux.,	7 00
<i>Chesterfield,</i>	1 00
<i>Columbus.</i> —Aux.,	10 00
<i>Detroit.</i> —1st Ch., Aux., \$75.25; Sunbeam Band, \$13; Woodward Ave. Ch., Aux., for Mrs. Coffing, \$40,	128 25
<i>East Tawas.</i> —Aux.,	6 63
<i>Flint.</i> —Aux.,	31 00
<i>Grass Lake.</i> —Aux.,	10 50
<i>Greenville.</i> —Aux., for Miss Spencer,	37 50
<i>Inlay City.</i> —Aux., for Miss Pinkerton,	9 00
<i>Jackson.</i> —East Side Cong. Ch., Aux.,	6 50
<i>Kalamo.</i> —Aux.,	6 75
<i>Kalamazoo.</i> —1st Ch., Aux., for Ceylon Mission, \$23.05; Plymouth Ch., Aux., \$23.00,	46 05
<i>London.</i> —Aux.,	1 50
<i>Morenci.</i> —Aux., \$7.00; Busy Workers, \$2,	9 00
<i>Nankin and Livonia.</i> —Aux.,	2 00
<i>New Baltimore.</i> —Aux., \$13.25; Mission Circle, \$3,	16 25
<i>New Haven.</i> —Aux.,	2 00
<i>North Adams,</i>	9 57
<i>Oakwood.</i> —Aux., for Miss Pinkerton,	5 80
<i>Olivet.</i> —Aux.,	26 77
<i>Orion.</i> —Aux., for Miss Pinkerton,	4 00
<i>Oxford.</i> —Aux., for Miss Pinkerton,	6 00
<i>Port Sanilac.</i> —Aux., for Miss Pinkerton, \$10.85; Lake Shore Miss. Band, 70 cents,	11 55
<i>Pottersville.</i> —Aux., for Miss Spencer,	10 50
<i>Richland.</i> —Mrs. Cynthia Nevins,	50
<i>Richmond.</i> —Aux.,	10 00
<i>Royal Oak.</i> —Sunday School,	2 06
<i>St. Clair.</i> —Aux., for Miss Pinkerton,	7 72
<i>Utica.</i> —Aux., for Erzroom School, \$10.75; for Miss Pinkerton, \$7.34; and with prev. cont. to const. Mrs. Maria Lee L.M.; Busy Gleaners, for Miss Pinkerton, \$4.91,	23 00
<i>Wayne.</i> —Aux., for Miss Pinkerton,	8 00
Total,	\$501 63

ILLINOIS.

<i>Alton.</i> —Aux., for Bible-reader near Harpoot, of wh. 75 cts. is from Cheerful Givers,	\$16 55
<i>Amboy.</i> —Aux. and Sun. Sch'l,	16 93
<i>Aurora.</i> —1st Ch., Aux., \$7.80; New Eng. Ch., Aux., \$10,	17 80
<i>Bloomington.</i> —"A few Ladies,"	3 00
<i>Buda.</i> —Aux.,	4 00
<i>Chenoc.</i> —Aux.,	6 25
<i>Chesterfield.</i> —Aux.,	25 00
<i>Chicago.</i> —New Eng. Church, \$205.43; Union Park Church, \$127.56; Leavitt St. Ch., \$40; Plym. Ch., \$25.20; 1st Ch., \$20.95; 47th St. Ch., \$18,	437 14
<i>Crystal Lake.</i> —Aux.,	2 25
<i>Danvers.</i> —Aux.,	8 00
<i>Elgin.</i> —Aux., for Miss Dudley,	57 60
<i>Evanston.</i> —Aux.,	10 70
<i>Farmington.</i> —Aux.,	62 65
<i>Forrest.</i> —Aux.,	7 00
<i>Fremont.</i> —Aux.,	10 00
<i>Galva.</i> —Aux.,	8 25
<i>Galesburg.</i> —1st Ch. of Christ, Aux.,	14 50
<i>Geneseo.</i> —Young Ladies' Miss. Rill, \$2.43; Aux., \$26.34,	28 77
<i>Geneva.</i> —Aux.,	7 50
<i>Granville.</i> —Aux., \$15; Girls' Mission Band, \$31,	46 00
<i>Hinsdale.</i> —Mrs. R. P. Bascom,	5 00
<i>Hoyleton.</i> —"A Friend,"	5 00
<i>La Moille.</i> —Mrs. J. R. Jones,	25 00
<i>Lawn Ridge.</i> —Aux.,	10 50
<i>Lombard.</i> —"A Friend,"	1 00
<i>Moline.</i> —Aux.,	39 33
<i>Naperville.</i> —Aux., for Miss Dudley, \$37.25; Willing Workers, \$6.55,	43 80
<i>Oak Park.</i> —Aux.,	32 25
<i>Ontario.</i> —Aux., for Miss Chapin's school, and with prev. cont. to const. Miss Rebecca Wilmot L. M., \$5; Cong. S. S., for Miss Chapin's school, and to const. Miss Elvira Melton L. M., \$25.00; Girls' Mission Band, \$1,	31 00
<i>Ottawa.</i> —Aux.,	18 81
<i>Payson.</i> —Aux.,	10 00
<i>Peru.</i> —Aux.,	7 59
<i>Plainfield.</i> —Aux.,	28 00
<i>Port Byron.</i> —Sunday School Miss. Soc.,	3 00
<i>Providence.</i> —Aux.,	7 50
<i>Quincy.</i> —Aux., for Miss Evans,	13 00
<i>Ravenswood.</i> —"Shining Lights,"	35 00
<i>Rockford.</i> —2nd Church, Aux., toward salary of Miss Diamant, \$227.07; Seminary, \$25,	252 07
<i>Springfield.</i> —Aux., for Miss Evans, and to const. Mrs. Eunice Nourse, Mrs. Geo. A. Sanders and Miss A. A. Denmead L. M.s,	75 00
<i>Sterling.</i> —Aux., for Miss Dudley,	13 50
<i>St. Charles.</i> —Aux.,	10 00

<i>Sycamore.</i> —Aux.,	70
<i>Toulon.</i> —Aux.,	8 22
<i>Waverly.</i> —Aux., for Miss Evans,	35 00
<i>Wheaton.</i> —Aux., for Miss Dudley,	16 19
Total,	\$1,516 35

WISCONSIN.

<i>Alderly.</i> —Aux.,	\$ 5 25
<i>Avoca.</i> —Aux.,	1 00
<i>Beloit.</i> —Aux.,	5 00
<i>Bloomington.</i> —Aux.,	6 00
<i>Bristol and Paris.</i> —Aux.,	50
<i>Brodhead.</i> —Aux.,	4 00
<i>Evansville.</i> —Aux.,	14 10
<i>Geneva Lake.</i> —Aux.,	31 00
<i>Hudson.</i> —Aux.,	11 00
<i>Koshkonong.</i> —Aux.,	10 00
<i>La Crosse.</i> —Aux.,	16 50
<i>New Lisbon.</i> —Aux., \$5; Miss. Circle, \$1.50,	6 50
<i>Platteville.</i> —Aux.,	30 50
Total,	\$141 35

IOWA.

<i>Alden.</i> —Aux.,	\$ 4 00
<i>Ames.</i> —Aux.,	8 00
<i>Anamosa.</i> —Aux., for work in Japan, \$16.66; Penny Gatherers, for Kobe Home, \$1.12,	17 78
<i>Chester.</i> —Aux.,	2 00
<i>Clinton.</i> —Aux., for Miss Day,	6 90
<i>Davenport.</i> —Aux., for Miss Day, \$14.40; Cheerful Order of Girls, \$10.00,	24 40
<i>Davenport District.</i> —Woman's Missionary Soc., for Miss Day,	6 76
<i>Denmark.</i> —Aux., wh. const. Mrs. J. E. Ingalls L. M.,	30 00
<i>Des Moines.</i> —Plym. Ch., Aux.,	50 00
<i>Durant.</i> —Aux., for Miss Day,	3 12
<i>Eldora.</i> —Woman's Cent Soc.,	1 25
<i>Fairfax.</i> —Aux., with prev. cont. to const. Mrs. D. D. Frost and Mrs. E. M. Libby L. M.s,	6 30
<i>Fairfield.</i> —Aux.,	12 00
<i>Gilman.</i> —Aux.,	6 50
<i>Green Mountain.</i> —Aux.,	10 00
<i>Grinnell.</i> —Cong. Ch. Miss. Soc., \$45.82; Aux., \$54.18; Young Ladies' Miss. Soc., \$5,	105 00
<i>Iowa City.</i> —Aux., for Miss Hillis, and to const. Mrs. E. A. Brainerd and Mrs. Dr. J. Doe L. M.s,	50 04
<i>Kellogg.</i> —Aux.,	5 00
<i>Lansing.</i> —Aux.,	13 00
<i>Manchester.</i> —Aux.,	20 50
<i>McGregor.</i> —Aux.,	8.88
<i>Monticello.</i> —Aux., of wh. for Japan, \$5.00, and with prev. cont. to const. Mrs. J. O. Duer L. M.,	18 89
<i>New Hampton.</i> —Aux.,	2 00
<i>Ogden.</i> —Aux.,	20 00

<i>Oskaloosa.</i> —Aux., wh. const.	
Mrs. Florence Willard L.M.,	30 00
<i>Polk City.</i> —Aux., \$9; Buds of	
Promise, \$5.70,	14 70
<i>Seneca.</i> —Aux.,	3 00
<i>Tabor.</i> —Aux., wh. with prev.	
cont. const. Miss Harriet E.	
Townshend and Mrs. Amanda	
H. Houghton L.M.s,	41 00
<i>Tipton.</i> —Aux.,	2 00
<i>Traer.</i> —Aux.,	16 17
<i>Witttemberg.</i> —Aux.,	3 00
Total,	\$542 19

MINNESOTA BRANCH.

<i>Austin.</i> —Aux., for Miss Bar-	
rows,	\$20 00
<i>Clearwater.</i> —Aux.,	15 00
<i>Faribault.</i> —Aux.,	2 50
<i>Hastings.</i> —Mrs. N. C. Crandall,	5 00
<i>Hawley.</i> —Aux.,	2 30
<i>Minneapolis.</i> —Plym. Ch., Aux.,	
\$85; 2d Ch., Aux., \$15,	100 00
<i>Spring Valley.</i> —Aux.,	4 50
<i>St. Paul.</i> —Aux.,	31 30
<i>Worthington.</i> —Aux.,	4 00
Total,	\$184 60

MISSOURI.

Mrs. J. H. Drew, St. Louis, Treas.	
<i>Breckenridge.</i> —Aux.,	\$12 00
<i>Kidder.</i> —Aux.,	7 00
<i>Springfield.</i> —Aux.,	12 50

RECEIPTS FROM NOV. 1, 1877, TO NOV. 15, 1877.

OHIO BRANCH.

<i>Kingsville.</i> —Rev. Mr. Cum-	
ings,	\$ 1 00
<i>Pisgah.</i> —Aux.,	10 00
<i>Springfield.</i> —Aux., for Miss	
Parmalee,	82
<i>Unionville.</i> —Mrs. Stratton,	25
Total,	\$12 07

MICHIGAN.

<i>Adrian.</i> —Mrs. Comstock,	\$ 1 00
<i>Allegan.</i> —Aux.,	10 00
<i>Canandaigua.</i> —Aux.,	3 00
<i>Clinton.</i> —Aux.,	19 00
<i>Franklin.</i> —Aux.,	4 00
<i>Prattsville.</i> —Aux.,	1 00
Total,	\$38 00

ILLINOIS.

<i>Canton.</i> —Aux.,	\$20 10
<i>Chesterfield.</i> —Aux.,	6 75
<i>Chicago.</i> —New Eng. Church,	14 03
<i>Galva.</i> —Aux.,	4 00
<i>Jacksonville.</i> —Aux.,	32 25
<i>Malden.</i> —Aux.,	1 00
<i>Maywood.</i> —Aux., \$13.90; Union	
Sunday School, \$5.88,	19 78
<i>Rockford.</i> —2nd Church, Aux.,	5 00
<i>Sheffield.</i> —Aux.,	9 85
Total,	\$112 76

<i>St. Louis.</i> —Pilgrim Ch., Aux.,	33 00
Total,	\$64 50

KANSAS.

<i>Leavenworth.</i> —Aux.,	\$ 8 70
<i>Manhattan.</i> —Aux.,	13 00
<i>Wabauunsee.</i> —Aux.,	3 00
Total,	\$24 70

NEBRASKA.

<i>Fairmont.</i> —Mrs. J. E. Porter,	\$ 80
<i>Fontanelle.</i> —Miss Mary Peters,	1 00
<i>Nebraska City.</i> —Aux.,	10 00
<i>Osceola,</i>	10 00
<i>Plymouth.</i> —Aux.,	6 40
Total,	\$28 20

DAKOTA.

<i>Sioux Falls.</i> —Aux.,	\$ 3 50
<i>Yankton.</i> —Aux., \$22.35; Will-	
ing Hearts, \$1.26,	23 61
Total,	\$27 11

MISCELLANEOUS.

<i>Mass.</i> —"Winifred,"	\$ 1 00
Envelopes and Pamphlets,	10 72
Sale of curiosities,	2 42
Total,	\$14 14
Total,	\$3,755 19.

WISCONSIN.

<i>Delavan.</i> —Aux.,	\$20 00
<i>Racine.</i> —Aux.,	63 32
Total,	\$83 32

IOWA.

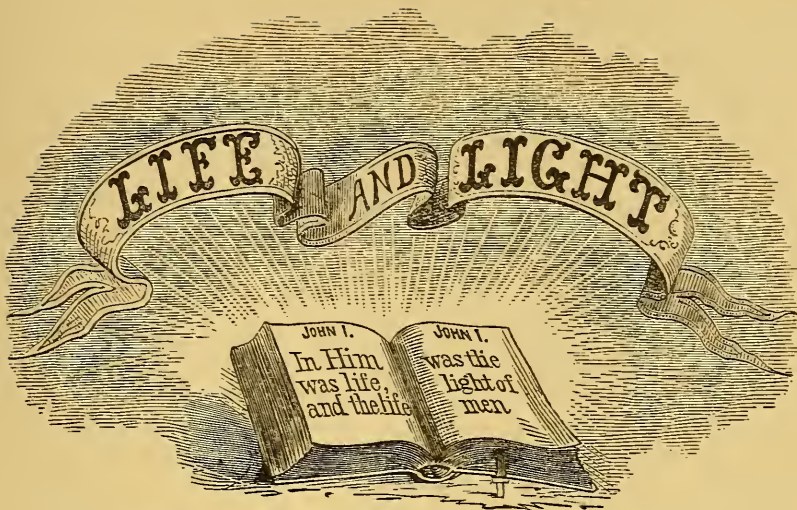
<i>Anamosa.</i> —Aux., of wh. from	
Penny Gatherers, \$2,	\$ 6 30
<i>Davenport.</i> —"A thank-offer-	
ing,"	1 00
<i>Dubuque.</i> —A thank-offering,	50
<i>Glenwood.</i> —Aux.,	12 00
<i>Keokuk.</i> —Aux.,	17 00
<i>Montour.</i> —Aux.,	8 00
Total,	\$44 80

COLORADO.

<i>Denver.</i> —Monument Soc.,	\$ 7 50
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MISCELLANEOUS.

<i>Peking, China.</i> —Rev. W. A. P.	
Martin, for Bridgman School,	18 57
—"A Friend,"	40 00
Collection at Annual Meeting,	23 00
Sale of Fancy Articles,	5 50
Envelopes and Pamphlets,	4 94
Total,	\$92 01
Total,	\$390 46



FOR WOMAN.

VOL. VIII.

FEBRUARY, 1878.

No. 2.

CHINA.

TENT LIFE IN MONGOLIA.

BY MRS. WM. SPRAGUE.

WE are waiting for the "Nyor" to commence. This is a great religious festival. The living Buddha is expected, and people gather here, coming from great distances, not only to worship, but to pay tribute to Buddha, and also for amusement. Already many villages of tents have sprung up. All the people are in a state of expectancy and excitement. For several days past the Lamas have been very busy carrying to the temple pails and skin-bottles of sour and sweet milk, whiskey made of mare's milk, wooden plates of Chinese cakes, cheese, and various other articles. To-day we have been amused to see them go by with tiny bits of one thing and another in their hands from the Chinese trading-tents, — a small piece of mutton, a little bunch of half-grown onions, a bowl of bean curd, or some other choice delicacy. They say they have friends stopping with them. It is astonishing what a lively valley this is just now, so unlike the quiet one of two days ago. The grounds outside the temple walls are thickly studded with tents, — like Jonah's gourd, a city grown in a night.

August 16th. Day of days! We have seen with our own eyes a real, living Buddha! Think of a real god riding on a horse! We were at dinner, when a great tramping of horses coming from the

temple attracted us to the door. It was a cavalcade of from eighty to a hundred horsemen, led by the Governor. As they neared our tent they divided, taking the road on either side of us, and came together on the main road leading into the valley; there they dismounted, and stood as if waiting for some one. Our servant said they were to escort Buddha to the temple; and so it proved. Soon we saw a large number of carts and horsemen coming into the valley, and we saw the cavalcade of "Nooing Hoors" and the Governor, prostrate themselves before a man seated on a horse. Then they all remounted, and turned towards the temple.

As they passed very near our tent, we had a grand view of the advancing troop, and especially of Buddha. Indeed, he seemed as anxious to see us as we to see him. I could not perceive that he appeared any different from any elderly Mongol Lama. He looked like a pleasant, intelligent old gentleman of sixty years, having a full, smooth face, with the exception of a small grey moustache and goatee. He wore a yellow hat, with a broad black brim turned up, with silver rings encircling it. His dress was a deep orange, and his jacket bright yellow. Three or four Lamas walked by the side of his horse. I cannot say I feel that any material change has been worked in me since my eyes rested upon his sacred person. I feel no hallowing influences whatever. Strange, is it not?

After breakfast Mr. Sprague went out for a walk, and, turning his steps toward the temple, he heard the Lamas singing their prayers, and went in. A novel sight met his eyes. While the Lamas were in the act of praying, Lama boys were carrying large pails of cooked millet, passing between the rows of praying Lamas. One would suppose this would cause an interruption; but no! every Lama, on seeing the pail draw near him, would thrust his hand into his bosom, draw out his cup, and proceed to heap it full of the smoking millet, all the while continuing to repeat his prayers in concert with the others. Of course six or eight hundred Lamas could not all be eating at once, so the praying continued without any seeming interruption. When the priests were all supplied and the pails emptied, the boys drew to one side and began to clean out the pails with their tongues and fingers.

August 17th. What a day of experience and sight-seeing this has been! We breakfasted, and had the door open before six o'clock, and the people who had gathered about the tent crowded in like a flock of wild sheep. Among them was the Nooing Hoor ("very big man"), whom Mr. Sprague met yesterday morning. He brought a friend with him to have a tooth extracted, which had been troubling him for ten years.

About the same time a handsomely-dressed, middle-aged Lama



A BUDDHIST TEMPLE.

came in. He was troubled with rheumatism, and wanted the galvanic battery applied. In the mean time it began to rain. On taking his leave, he borrowed an umbrella, at the same time inviting Mr. Sprague to come to his house and drink tea with him. Mr. Sprague thought best to accept the invitation, and I was left hostess, doctor, and preacher.

I was hard at work turning the battery on two rheumatic men, when Mr. Sprague returned to tell the story of his adventures. The servant of the Lama with whom he went did not take him to see the Lama at all. Evidently the invitation had been given with no intention that it should be accepted. False politeness is only one of the fashionable characteristics a Mongol is expected to cultivate from childhood. We are slowly learning to discriminate the false from the true. Mr. Sprague and his guide walked in and out of several temple buildings, seeing many idols and many worshippers. Finally, they entered a building where a large number of people were going in and out, most of whom were Nooing Hoors. He noticed that all who entered passed into an inner room, but before they went through the door, they would take off their hats and bow, kneeling and knocking their heads on the ground, at the same time making many demonstrations to some one inside.

On looking to see to whom all this adoration was paid, he beheld a man eagerly engaged looking at him through a spy-glass. He thought he recognized him as the living Buddha. His guide confirmed his impression, by saying:

"Buddha is looking at us; come, let us go in and worship him."

"No," answered Mr. Sprague; "I do not worship Buddha."

"Well, then," said the guide, "let us go and see the other Buddha."

"What! are there two living Buddhas?"

"Yes; this is young Buddha; he will take the place of old Buddha when he dies."

Then they went to a new felt tent in the same court. Looking in, Mr. Sprague saw that it was handsomely furnished, and that there were many Nooing Hoors surrounding a yellow-dressed young Lama, seated in the highest seat. "That is young Buddha," said the guide. As Mr. Sprague turned from the door, a voice from within called, "Come in! come in!" Looking back, he saw the young Buddha beckoning and calling him to come in. He entered, and was invited to a seat at Buddha's left hand, and given a cup of tea. Buddha was eating his breakfast; but this pleasant pastime did not prevent him from entering into a questioning conversation with his strange guest. Said Mr. Sprague, "I told him who I was, where I came from, what I was here for, what I taught,

what books I had with me, and then I ventured to preach a little. In turn I inquired where his home was. He lived in Peking, with the elder Buddha. I told him I had brothers in Peking, who taught the same doctrine I did, and had books which told of the true God. Buddha said he had heard of such people, but he did not know their names. I gave him an urgent invitation to come to our house, and if he could not come while here, to come when he passed through Kalgan, on his way to Peking. He said he would surely call the first of the ninth month, that being the time when he would pass through Kalgan." I may here add that the ninth month has passed, but no living Buddha has as yet darkened our door. Being a Buddha does not, I imagine, rub out the Mongol.

One day last winter, Mr. Sprague was reading with his teacher the Mongol version of the Bible. "The Jews' passover was nigh at hand, and many went out of the country up to Jerusalem." Mr. Sprague stopped to explain the passover to the teacher, when he interrupted him by saying, "I know all about it; we have the same in our country. The 'Nyor' and the passover are the same; all the people come together for a week, and we worship and have games, wrestling, horse-racing, and plenty of wine to drink, and all have a good time." This is the idea the Mongols get of the Jewish passover from their translation of the Scriptures, because the translator has called it the "Nyor." This is just what we have found the Nyor to be—little worship, many games, and much eating and drinking. I think this festival more nearly resembles the Grecian games than the Jewish passover.



THE BOARDING-SCHOOL IN FOOCHOW.

THE following letter from Miss Payson, will show something of the material of which her school is composed, and some of the difficulties of the Missionary work in China:

"My scholars are mostly quite young. The eldest is only sixteen years old, and she is to leave me in a few months, to be the wife of the native preacher. She has been a member of the school between ten and eleven years, and is an excellent scholar. She was received into the church two years and a half ago, and seems to be a sincere Christian. The Chinese are a very undemonstrative people, and it is often quite difficult to discover how much real religious feeling they possess. Quite a number of my scholars are careful to speak the truth, do not steal, and are usually on amicable terms with their companions, so I feel quite encouraged as to the status of the school.

"A propensity to lying is so incorporated in the Chinese nature, that I always tremble for our native Christians when an emergency arises in which they must implicate themselves or their friends by telling the exact truth. A missionary lady here who has a class of native women under her care, some of whom are church-members, told me a few days since that she had great difficulty in making them understand that the truth must be told regardless of consequences. One woman was quite sure that she ought not to speak the truth when by so doing she should make trouble among family relatives, and cause hard feelings. It is hardly to be wondered at that the woman should have scruples on that point, since here in China three or more generations, numbering forty or fifty individuals, often live under one roof-tree. Every son, at his marriage, brings his wife home, so that mothers-in-law often have five or six daughters-in-law to superintend, together with two or three dozen grandchildren. Considering their great care and responsibility, one is led to make some excuse for the unenviable reputation they have acquired. It is not uncommon to hear of daughters-in-law putting an end to their existence with opium, on account of the cruel treatment received from the feminine 'head of the house.'

"My school-girls come from such families as these, and I would like to give you some idea of their looks and appearance. They all wear blue cotton garments, and in summer three articles suffice, —a pair of loose drawers, a tunic reaching to the knees, and an apron pocket, in which are generally stored a few copper cash and dried watermelon seeds, of which the Chinese, old and young, seem to be very fond. Occasionally the tunic is white, perhaps green or plum-colored, with red drawers; but this garb is reserved for Sundays. In winter, my pupils put on several additional tunics or short jackets, and a long thickly-wadded garment with wide sleeves, into the recesses of which they draw their hands when the weather is unusually frosty.

"The chief article of food consumed by my pupils is rice, each one eating, I suppose, between one and two pounds a day. They eat their rice from bowls, rather than plates, and use chop-sticks instead of knives and forks. There are always condiments for the rice placed upon the table, consisting of bowls of salt or fresh fish or pork, cut in small pieces and stewed with garlic and vegetable oil. They have usually pickled cabbage also, or onions, into which each girl thrusts her chop-sticks from time to time, and then proceeds with her rice. The food must all be brought to the table minced; otherwise the chop-sticks would be unavailable.

"When first the five ports, Canton, Amoy, Foochow, Ningpo and Shanghai, were opened to foreigners, an English firm sent out a

large assortment of knives and forks, thinking, I suppose, that contact with foreigners in the open ports would soon render the Chinese civilized enough to exchange their red chop-sticks for the European knife and fork. Unfortunately it had not reached the ears of this firm that the people of the Middle Kingdom believe that their ancestors, centuries ago, in a less civilized age than this, used knives and forks, but that the nation becoming more enlightened, invented the chop-stick way of eating. So the consignment of superior Sheffield cutlery proved a dead loss to the manufacturer, and was left to rust in the shops, while these conservative people continued to feed themselves with sticks, and will do so for centuries to come.

"We would not object to their conservatism in the common affairs of life; it is when it enters into their religion and mode of worship, that it is to be deplored. Because their fathers, and grandfathers, and great-grandfathers worshipped the 'Three Pure Ones,' and 'The Five Rulers' who expel pestilential influences and evil spirits, and the 'Kitchen God,' and all manner of other false gods, the sons and grandsons must continue to do so till the end of time. The antiquity of a custom here seems to give it a sacredness in the minds of the people, no matter how foolish and useless it may really be. The past season has been a time of great sickness here. Many thousands have perished from cholera. In consequence of this the people seem to have been more mad upon their idols than ever. Processions, bearing hideous idols in sedans, have been parading the streets day by day; and by day and by night there has been such a din of drums and gongs and fire-crackers in all the temples, that sleep was almost impossible to those living near them. This is called worship, and is supposed to expel all evil influences, physical or spiritual!

"God grant that a brighter day may soon dawn here. China needs the prayers of Christendom more, I think, than any other heathen nation. May your hearts be stirred to pray for these people as never before."

AUSTRIA.

LETTER FROM MRS. SCHAUFFLER.

* * * EVERY day is full to the brim with exciting and interesting experiences. Joys and encouragements, hopes and fears; gratitude unbounded expressed by those we love to think have become true followers of our Master; and hatred, contempt and bitter persecution from every quarter where our "fanatic and

pietistic notions" are derided and decried. The past year has brought us rather more of the latter than the former experience; and yet, such is the unutterable joy of seeing a soul come out from the darkness and death around, and, throwing off its old habits of sin and error, begin to run with zeal the new race, that one such case rewards us for many sorrowful hours. Whenever in this darkness that can be felt which surrounds us there breaks forth a little light, be it ever so faint and glimmering, can you not see how it cheers our hearts? Because it seems to me so very, very great a thing here, I often hesitate to write of such cases, for fear I may overestimate the result, and lead others to expect more than I shall really see.

The most trying thing I find is the constantly-repeated experience of discovering that the loaves and fishes are the desired objects in view. Our little mothers' meetings, started here two years ago, were discontinued on account of some revelations which made us fear we were only encouraging hypocrisy. Now, after waiting until there are a few known and tried souls to start with, we hope soon to begin again.

Perhaps I can best give you an idea of how religion is considered, by the cases of two educated gentlemen, who are neither of them unbelievers in God and eternity, and all that we hold as fundamental truths. To one of them, a physician, it was suggested that his profession gave him the opportunity of often speaking a serious word to his patients, when they otherwise would hear nothing of the sort until the priest was summoned for the last moments.

"Oh no," he answered, "there is nothing a doctor can do in that line. The poorer classes are already very religious. They go to church on holy days, and at home they read—when they read at all—in their prayer-books; in fact they have no other literature; so you see they need nothing. As for educated people, they will hear nothing of the kind. A word from me on the subject would result in their saying, 'I called a doctor, not a priest.'"

The other gentleman, after having bought a Bible and amused himself with some of the stories in the Old Testament, which he thought highly comical, came to the conclusion that religion was not intended for educated people; in fact, the more men knew the less they needed such things. "But when they come to die?" I asked; and then he evidently did not feel clear enough to give a very lucid answer, and preferred to look at the matter from a different standpoint. But his views were all dismal enough—day without a sun, night without stars, life without a God, death without any sure hope. I asked him what his religion had done

for him, and told him what mine had done for me. He listened with much emotion, and repeated several times :

"I envy you such a hope. I covet your belief. We will speak of these matters again ; but, after all, I expect we shall come together in the end, if we are all good."

"Are you good enough to go to heaven?" I asked.

"Why not?" he inquired, and then went on to say he didn't do this and that, and did do the other ; why wasn't he good enough ? This is a very common remark, and few like to hear the answer :

"Then if you are no sinner, Jesus Christ did not die for you. He came into the world to save sinners."

This is one phase. Another is entire indifference. "You do your way, I'll do mine." This is often found among Protestants, who consider themselves, as a general thing, prepared for the next world, and intend to spend their life-time enjoying this.

There is one young lady for whom I wish I might have your special interests and prayers. She is in a leading Catholic family, and so gay and worldly has she always been, that I regretted being obliged to spend my time with her when she first called. What a lesson it taught me when, at the first serious word, she expressed herself as utterly unsatisfied with the world, and envying us who had found something better. She made some progress, and promised to read her Bible daily, which she has done for many months. She said :

"I cannot accept the Saviour as you say I must, being born again, loving him with all my heart. It is utterly impossible for one in our land to live as we hear we ought every Sunday. You can, because you are foreigners ; but, if I could not tell a needful lie, I should never get on at all. If I kept the Sabbath, I should be laughed at forever. Already, because I come to you, my friends say I am a Protestant, and, though I tell them you never ask people to be Protestants, they won't believe it. If I were to die, I should send for a priest of whom I knew nothing. I'd have no other near me,—all those I know are too wicked,—and then I should expect some way to get into heaven."

This is the way she comforts herself, all the time growing more miserable. The last time I saw her she said, "I can't give up the world. I must stay with my friends, in it, as they are." Please pray for this dear girl.



TURKEY.

THE CONSTANTINOPLE HOME.

WE make the following extracts from a recent report from the Constantinople Home:—

"We have had great cause for thankfulness in the increased life of the school. At the close of the year ending July, 1876, we had but thirty-two pupils. In July, 1877, we had fifty-eight. We have, also, great reason for rejoicing over the visible gain in scholarship and mental growth, and the general docility and good behaviour of our girls. During the early part of the winter there was a pleasant state of religious interest. Five of our pupils, among the oldest and best, felt that they had begun the new life in Christ, and some others were very thoughtful. Truly, God has blessed us in many ways.

"And now we have entered on the new year with fifty-six pupils—not quite so many as we had hoped to have, but more than most people thought we could have in these hard times. All who have helped to rear this house, will be glad with us in the measure of success that has been given. We, who have labored together here for the last two years, entered into a prepared place. We had much to be thankful for in every way, but we shall not feel satisfied till we see the house full, and the school-room too narrow for all the good girls who ought soon to be knocking for admission."

Our Work at Home.

A TEN YEARS' REVIEW.

BY MRS. S. B. PRATT.

[Read at the Tenth Annual Meeting of the W. B. M.]

If you stand before a dial-plate on a summer's morning, you can catch, though you watch closely, no movement on its surface; but let an hour elapse, and you see plainly that the sunshine has chased the shadow. So, watching the daily routine of our work at home, or missionary labor abroad, one might well say, "You are making no progress. It is only a day's teaching of ignorant children, an hour's reading of the Bible to minds too dull to understand it; seed-sowing by the wayside, and the fowls have devoured it; one meeting at home just like the one before it." But look back over the ten years of our society's life, and surely you will see how the shining of our Sun of Righteousness has driven back, in places, the darkness that covered the earth.

On the second of January, 1868, in the "Old South" Chapel, Freeman Place, during the week of prayer, the Woman's Board of Missions had its birth. Perhaps as the American Board dates its birth from the fragrant closet under the haystack at Williamstown, it would be more true to say that our society was born in the closets of devout women, asking, with burdened hearts, "Lord, what wilt thou have me to do?" but it first took name and shape January 2d, 1868. At that meeting, the following churches from Boston and vicinity were represented: Shawmut, Berkeley Street, Park Street, Old South, Mt. Vernon, Central, Elliot, Jamaica Plain, Phillips (So. Boston), Maverick (East Boston), Chambers Street Chapel, and Broadway (Chelsea). Returned missionaries were present, who made statements of the great need and degradation of women on heathen ground. A letter was read from Dr. Clark, expressing deep interest in the new movement. Propositions were also received from the Prudential Committee, showing how the ladies might coöperate with the American Board. After free discussion, it was unanimously voted to organize a Woman's Foreign Missionary Society. "The solemnity of this moment," says one, "will never be forgotten by any, for the felt presence of the Holy Spirit consecrated and sanctioned the act."

The society was organized under the name of "The New England Woman's Foreign Missionary Society," changed the same year to the "Woman's Board of Missions." It was a day of beginnings, a day of small things. Not one missionary in the field—not an auxiliary to rest upon. Only a few women, full of faith and zeal—only these, and—God.

On the third of February the first missionary was adopted, Mrs. Mary Edwards, already under appointment by the American Board for the Zulu mission. She was followed in March by the adoption of Miss Mary E. Andrews, for the North China mission, and Miss Olive L. Parmelee, for Eastern Turkey; in July, by Miss Payson, for Foochow, China; in September, by Miss Webster, for Ceylon, and Miss Clarke, for Western Turkey. In May, 1868, the first auxiliary was accepted,—that in Middlebury, Vermont. All hail to the Green Mountain State! Another event, too, of great gladness, marked the history of the first year—the formation, in October, of the Woman's Board of Missions for the Interior.

So the society came to its first annual meeting, held January 5, 1869, in this very place (Mt. Vernon Church). It was a stormy day, and the streets well-nigh impassable; but the more than six hundred ladies who had come, not only from suburban towns, but from other States, to be present, showed that the cause had taken deep root in the hearts of Christian women. It was a thanksgiving

meeting, and already, with grateful hearts, they were saying, "What hath God wrought?" An income of \$5033.13 was reported by the treasurer. Seven missionaries were in the field, and eleven Bible-readers adopted. One hundred and twenty-nine life members were enrolled on the books, and those who loved the cause thanked God and took courage. Miss Proctor, not yet adopted by the Board, was present, and gave vivid pictures of the work at Aintab. Mrs. Butler, missionary to India from the Methodist Church (now laboring in Mexico), urged all to greater faithfulness. Only half the day was occupied by the ladies, but after a bountiful collation in the vestries, the afternoon meeting was conducted by gentlemen.

There were glad faces at that meeting which are missing to-day, and, though we know they are wearing gladder, brighter ones now, they are hidden from our earth-bound eyes. Mrs. Bartlett sat over against the treasury, and held it for the Lord. Mrs. Page had come over two hundred miles to be present. Mrs. Gould's pleasant voice was heard as she read the missionary letters. Mrs. Samuel Hubbard, Mrs. Linus Child, Mrs. Charles Scudder, Mrs. Giles Pease, Mrs. Dr. Coit, Mrs. Daniel Safford, who gave the invitation to the collation, and Dr. Kirk, who presided at the afternoon session, — these, and many others whose names are fragrant, are not here to-day.

"One by one, with hands full laden,
They entered the golden gate of the west,—
Laid their sheaves at the feet of the Master,
Took their places among the blest.

The year 1869 was marked by several memorable events. In March, "LIFE AND LIGHT" was started as a quarterly. Heretofore the "MISSIONARY HERALD" had served as a medium of communication with the churches; but finding the need of more room than could be claimed there, our present magazine was started, under the name of "LIFE AND LIGHT FOR HEATHEN WOMEN." The society also felt the need of a home of its own, its executive meetings having been held thus far in Mrs. Safford's hospitable parlors. A room being given them in the Missionary House, Pemberton Square, they set up housekeeping for themselves. A new enterprise, which looked large then, was the appropriation of \$3,000 towards a Home in Constantinople. How much larger it was to look before the top-stone was brought forth with rejoicing, was wisely hidden from their eyes. The society, too, was placed on a permanent footing, by act of incorporation, in 1869. Increasing funds kept pace with increasing work. At the second annual meeting an income of \$15,462 was reported. Eighteen missionaries and eighteen Bible-readers were employed, and the support of

five schools assumed. Death, however, had been busy among the officers of the Board, and Mrs. Samuel Hubbard and Mrs. Giles Pease had heard the Master's call to come up higher.

In May, 1870, the Board welcomed its first Branch,—that at Philadelphia,—and at the close of the year could count its one hundred and forty-eight auxiliaries, its fifty-two mission circles, nearly a thousand life members, twenty-five missionaries, thirty Bible-women, eight schools, and an income of \$21,000, besides a legacy for a permanent fund of \$15,000. Gladdest of all, God's Spirit had visited their schools, and precious souls been saved. But into the midst of the joy came a deep sorrow, for two of the dear missionaries in Turkey, Miss Warfield and Miss Norcross, of high promise and full of enthusiasm in their work, had been called to lay down the earthly service and take one nearer the throne.

Time would fail me, and you would weary, should I take the years one by one with ever so brief a record. When the Woman's Board was formed, three aims were set before it:

1. By extra funds, efforts and prayers, to coöperate with the American Board in its several departments of labor for the benefit of the degraded of our sex in heathen lands.

2. To disseminate missionary intelligence and increase a missionary spirit among Christian women at home. And,

3. To train children to interest and participation in the work.

To see what progress has been made in these directions, we will take them up briefly, and let the records speak for themselves.

In the foreign field we do not profess that we were commencing a new work. Others had labored, and we entered into their labors—but to the praise of Him who has helped us, and not to our own glory. Let us look at our foreign fields at the time of our first annual meeting, and note the changes from then till now.

The support of Mrs. Edwards, in her school at Inanda, South Africa, was the first work assumed by the Woman's Board. She arrived at her field of labor November 18, 1868, and if, in our ten years' work, we had seen no other fruits than have been gathered in that vine-covered brick seminary, we might well be content; but other lamps have been lighted in South Africa. Miss Hance has been going in and out among the kraals, holding meetings, visiting the sick, praying with the dying, sustaining schools, teaching the mothers, and proclaiming the glad tidings to all. Mrs. Tyler, at Umzumbe, is giving us the benefit of her ripened experience, while Miss Price and Miss Morris have but just gone to join the workers there.

Two of our first missionaries went to China—Miss Andrews to Tung Cho, and Miss Payson to Foochow. These have been rein-

forced by the adoption of Mrs. Hartwell in Foochow, and later by Mrs. Pierson in the North China Mission. Of the ten years' labor in China, much has been foundation-work, patiently laid and faithfully; but when the glorious spiritual temple which shall yet be reared in that land shall be completed, these foundation-builders shall in no wise lose their reward.

Two more of our first missionaries were sent to Turkey. To-day instead of three, we support there twenty-eight missionaries, twelve boarding and twenty-nine village schools, and twenty-two Bible-readers and native teachers. True, they are now under the war-cloud, and some of them have had to fly for their lives, saving nothing else. True, their tours for gospel work are prevented, their schools interrupted, and their hearts saddened with the sufferings they cannot cure; but in the fires One walketh with them like unto the Son of God, and no wrath of man can erase the bright record of work done in Turkey during the last ten years. From the quaint city of Bitlis, high up among the mountain slopes, we have heard the Misses Ely rejoicing with their scholars in a newly-found Saviour. From the grey old minaret-crowned city of Aintab, we have seen redeemed ones going even through "the pestilence that walketh at noon-day," to enter into the joy of their Lord.

In that consecrated schoolroom at Harpoot, how many jewels have been gathered for the Redeemer's crown! At Broosa, with its life-giving fountains, we have heard of thirsty souls drinking of the water of Life. From Marash, under the shadow of the Taurus, weary ones have found rest under the shadow of the Rock that is higher than they. In Mardin we have seen the veiled faces listening to the old, old story, and catching a glimpse of the King in his beauty. And Marsovan, Eski Zagra, Manisa, Talas, Barde-sag—of how many souls have these been the birthplace! Nor could any sketch of Turkey, however meagre, leave out our Constantinople Home, finished in 1875 at an expense (including land) of \$58,000, and first occupied on the sixth of January, 1876. Beautiful for situation, complete in all its appointments, the fruit of so much toil, the burden of so many prayers—God guard and keep it! Already has His approving seal been set upon it, in the favor it has received from the people and in the conversion of souls.

In Ceylon we have now four missionaries, ten Bible-women, two female seminaries, and a number of village schools, all working together for the hastening of that day when the name of the Lord shall be glorified in the isles of the sea.

The work in India in the Mahratta and Madura missions has been large, and productive of results that eternity alone can re-

veal. There are home scenes in that land to-day which would never have been but for the labors of our twelve missionaries; for, as has been truly said, there are no homes in India save those which Christ's religion has made. The fields have been passing under the shadow of a fearful famine, yet bringing, with all its horrors, a blessed privilege to our missionaries,—“I was hungry, and ye gave me meat.” Starving bodies and starving souls have both been fed; many of them with that Bread, of which, if a man eat, he shall never hunger.

Our first missionary to Japan, Miss Talcott, sailed in April, 1873, and so wonderfully has the work opened in that land, and so greatly have the workers been blessed, that we have now nine missionaries there,—one in Kobe, six in Osaka, the three single ladies occupying the Home recently finished, and two in Kioto, where the Home building, the gift of the children through Centennial offerings; is soon to be built. And still the broad, white harvest-fields call loudly for yet more laborers.

In Austria Mrs. Schaufler is carrying a light for us in the darkness, as is Miss Strong, in Mexico; while in our own borders, in our Dakota home, two of our missionaries are trying to bring these daughters of the forest to be the daughters of the Lord Almighty.

Sixty-seven missionaries are now connected with the Board, and nearly an equal number of Bible-readers. Twenty-nine boarding schools are supported, besides a large number of village schools.

The second aim set before the society at its formation, was to disseminate missionary intelligence and increase missionary zeal among Christian women at home. In this department progress has been more marked even than on foreign ground. Ten years ago there was a great dearth of missionary literature. The *MISSIONARY HERALD*, deeply rooted as it was in the hearts of many, had, by the majority of women, come to be considered the special property of the fathers and brethren. Since then the society has published about forty millions of pages in periodicals and leaflets; and, while we acknowledge that these do not reach the high standard of excellence we hope some day to attain, they have surely been blessed in stirring up many pure minds by way of remembrance, in warming the love of many which was waxing cold; and the dullest page among them cannot be wholly without interest to one who loves Christ's kingdom. Besides the periodicals, tens of thousands of circulars and reports, and thousands of letters have been written, and this not by women of leisure, but by busy women with home cares and duties pressing upon them.

In the work of organization what rapid progress has been made! At the first annual meeting but two auxiliaries had been formally

organized and accepted. To-day sixteen Branches, eight Conference Associations, and about thirteen hundred auxiliaries and mission circles stand, not like Aaron and Hur, to uphold the hands of the parent society; they are themselves the uplifted hands, praying down the blessing—the helping, tender hands, outstretched with the bread of life. Hundreds of public meetings have been held; some of them, especially those held in connection with our own annual meetings, and those of the American Board, filling large churches to their utmost capacity.

The treasury which supplies the life-blood for this work has thus far kept pace with it. The dimes and dollars, consecrated ones, and wrapped up in prayers, have not been wanting, so that we could answer, with the disciples, “We have lacked nothing.”

Since the beginning, exclusive of more than \$40,000 received for “Life and Light,” the funds have amounted to about \$454,000, and the home expenses for the ten years have been less than \$9,000, or less than two per cent on the receipts.

The third aim of the society was the training of the children to an interest in the work. To know if they have succeeded in this, stand in one of our largest churches where a children’s missionary meeting is held. See them pouring in with their bright banners and brighter faces, or take a peep into thousands of missionary boxes, where treasured bits of money are being saved for their mission circles; or, better still, listen to the whispered prayers from childish lips, that God would bless the poor heathen children. Oh the busy little fingers that have toiled for the work—the busy little brains that have planned for it—the little hearts that have loved it! Oh the festivals and fairs these children have held—the nutting-bees and sewing-circles—the missionary hens who have laid for them—the missionary gardens that have bloomed for them! Joy to the church of the future, when these boys and girls of to-day shall be men and women, leading on Christ’s army into the strongholds of error and darkness! Some years the contributions from the mission circles alone have amounted to \$10,000.

For the past ten years the record is closed. We have not come together to count our gathered sheaves; that belongs to another day than this, and to One who will make no mistakes in his reckoning. The next decade is before us; what will we do with it?

Before us? *Not for us all.* There will be more vacant places when this society shall celebrate its twentieth anniversary. But let us work with each year as faithfully as if it were our last, and it will matter little whether from these earthly seats or from the courts above we shall join in the grand hallelujah, “The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign forever and ever.”

A STRANGE BUT TRUE STORY.

BY MRS. H. G. GUINNESS.

A WEALTHY farmer, who cultivated some thousands of acres, had, by his benevolence, endeared himself greatly to his large staff of laborers. He had occasion to leave the country in which his property was situated, for some years; but, before doing so, he gave his people clearly to understand that he wished the whole of the cultivated land to be kept in hand, and all the unclaimed marsh lands to be enclosed and drained, and brought into cultivation—that even the hills were to be terraced, and the poor mountain pastures manured—so that no single corner of the estate should remain neglected and barren. Ample resources were left for the execution of these works, and there were sufficient hands to have accomplished the whole within the first few years of the proprietor's absence.

He was detained in the country to which he had been called very many years. Those whom he left children were men and women when he came back, and so the number of his tenantry and laborers was vastly multiplied. Was the task he had given them to do accomplished? Alas! no! Bog and moor and mountain-waste were only wilder and more desolate than ever. Fine rich virgin soil, by thousands of acres, was bearing only briars and thistles. Meadow after meadow was utterly barren for want of culture; nay, by far the larger part of the farm seemed never to have been visited by his servants.

Had they been idle? Some had, but large numbers had been industrious enough. They had expended a vast amount of labor, and skilled labor, too; but they had bestowed it all on the park immediately around the house. This had been cultivated to such a pitch of perfection that the workmen had scores of times quarrelled with each other, because the operations of one interfered with his neighbor. And a vast amount of labor, too, had been lost in sowing the same patch—for instance, with corn fifty times over in one season, so that the seed never had time to germinate and grow and bear fruit; in caring for the forest trees as if they had been tender saplings; in manuring soils already too fat, and watering pastures already too wet. The farmer was positively astonished at the misplaced ingenuity with which labor and seed and manure, skill and time and strength, had been wasted for no result. The very same amount of toil and capital expended according to his directions, would have brought the whole demesne into culture, and yielded a noble revenue. But season after season had rolled away in sad succession, leaving those unbounded areas of various but all

reclaimable soil, barren and useless; and, as to the park, it would have been far more productive and perfect had it been relieved of the extraordinary and unaccountable amount of energy expended on it.

Why did these laborers act so absurdly? Did they wish to labor in vain? On the contrary, they were forever craving for fruit, coveting good crops, longing for great results. Did they not wish to carry out the farmer's views about his property? Well, they seemed to have that desire, for they were always reading the directions he wrote, and said continually to each other, "You know we have to bring the whole property into order;" but they did not do it. Some few tried, and ploughed up a little plot here and there, and sowed corn and other crops. Perhaps these failed, and so the rest got discouraged. Oh, no! the yield was magnificent; far richer in proportion than they got themselves. They clearly perceived that, but yet they failed to follow a good example. Nay, when the labors of a few, in some distant valley, had resulted in a crop they were all unable to gather in by themselves, the others would not even go and help them to bring home the sheaves. They preferred watching for weeds among the roses in the over-crowded garden, and counting the blades of grass in the park and the leaves on the trees.

Then they were fools, surely, not wise men? — traitors, not true servants to their lord?

Oh! I can't tell! You must ask him that. I only know that the master said, "Go ye into all the world, and preach the Gospel to every creature." And eighteen hundred and seventy-seven years after they had not even mentioned that there was a Gospel, to one-half of the world!—*China's Millions*.

WOMAN'S BOARD OF MISSIONS.

RECEIPTS FROM NOV. 18 TO DEC. 18, 1877.

MRS. BENJAMIN E. BATES, TREASURER.

MAINE.

Maine Branch.—Mrs. Woodbury S. Dana, Treas., Skowhegan, Aux., \$8; Falmouth, 1st Ch., Aux., \$21; Bath, Mrs. H. E. Palmer, \$100; Waterville, Aux., \$37; Boothbay, Aux., \$10; Machias, Aux., prev. cont. const. L.M. Mrs. Maria B. Hill, \$15; Bethel, 1st Church, prev. cont. const. L.M. Mrs. Silas Grover, \$9, \$200 00
Bingham.—Mrs. M. B. Burke, 1 40
 Total, \$201 40

VERMONT.

Vermont Branch.—Mrs. Geo. H. Fox, Treas., Hartford, Aux., \$29.90; Lunenburg, Aux., \$4.20; Castleton, Aux., \$9.51; Williamstown, Aux., \$10; Greensboro, Aux., \$6; Cong. Ch., \$3; Derby, Aux., 5; "Cheerful Givers," \$5; Middlebury, "Green Mt. Rills," \$35; Dorset, Aux., prev. cont. const. L. M.s Mrs. S. E. Rideout, Miss Maria Kent, \$38; Rutland, Aux., 25.71; expenses, \$10; bal., \$161 32

Cambridge.—Mrs. M. C. Turner,	5 00
North Craftsbury.—Mrs. D. W. Loomis, const. L.M. Mrs. Mary M. Dutton,	25 00
Norwich.—A Friend,	1 40
Wells River.—Aux.,	8 44
Total,	\$201 16

MASSACHUSETTS.

Andover.—Aux., of wh. \$125.00 pupil C. Home,	\$154 35
Auburndale.—Aux., const. L.M. Mrs. S. E. Aldrich,	25 00
Berkshire Co. Branch.—Mrs. S. N. Russell, Treas., Pittsfield, 1st Ch., \$14.95; So. Ch., \$28.45; Hinsdale, Aux., \$18.90; Monterey, Aux., \$20; Williamstown, Aux., \$58.60; Stockbridge, Aux., \$11.28,	152 18
Boston.—Mrs. H. Baldwin, \$5; Miss Martha P. Emery, \$1.10; Mrs. J. N. Fiske, \$10; Miss C. Williamson, \$1.40; Berkeley St. Ch., \$19.25; S. B. Pratt, \$20; "Lamplighters," \$11.00,	67 75
Bradford.—Aux.,	12 00
Cambridgeport.—Prospect St. Ch., Aux., of wh. \$25 const. L.M. Mrs. J. S. Hoyt,	300 00
Chatham.—Aux.,	10 00
Dedham.—"Chapel Rays,"	20 00
Dorchester.—Village Ch., Aux.,	30 00
Dunstable.—Aux.,	16 30
East Braintree.—Mrs. H. J. Holbrook,	3 00
Everett.—Mrs. G. N. Farrington,	1 00
Franklin Co. Branch.—Miss L. A. Sparhawk, Treas., Shelburne, Aux., const. L.M. Mrs. G. L. Clark, \$25; Conway, Aux., const. L.M. Mrs. Harriet Perry, \$26; Deerfield, Aux., \$12.60; Sunderland, Aux., \$5; Buckland, Aux., \$4; Greenfield, Aux., \$9.90,	82 50
Gloucester.—Aux.,	60 00
Gt. Barrington.—Aux.,	30 50
Hampshire Co. Branch.—Miss Isabella G. Clarke, Treas., "From Northampton," \$50; Southampton, "Bearers of Light," of wh. \$25 const. L.M. Miss Hattie E. Searle, \$47; Hadley, Aux., \$11.05,	108 05
Hebronville.—L. I. Bourne,	4 40
Holbrook.—Mrs. E. N. Holbrook, const. L.M. Mrs. Betsey Jane Holbrook,	25 00
Hyde Park.—A Friend,	2 00
Lakeville.—Mrs. Jas. W. Ward, prev. cont. const. L.M. Miss Susan A. Ward, Newark, N.J.,	15 00
Lawrence.—Central Ch., Aux.,	21 00
Lincoln.—Aux., Christmas Gift,	5 00
Lowell.—Aux.,	28 00

Marblehead.—Aux., Aintab,	40 00
Newburyport.—Aux., \$120.00; "Willing Workers," \$5,	125 00
Norfolk Co. Branch.—Abington, Aux., \$13; Quincy, Aux., pupil Dakota Home, \$50,	63 00
North Falmouth.—Aux., pupil Ahmednuggar,	20 00
So. Framingham.—"Willing Workers," of wh. \$25 const. L.M. Mrs. Celia N. Munyon,	40 00
Southboro.—Aux.,	17 75
South Wellfleet.—Aux.,	\$10 00
Springfield Branch.—Miss H. T. Buckingham, Treas., Springfield, So. Ch., \$64.50; "Wide Awakes," \$18.55; 1st Ch., of wh. \$25, by Mrs. D. P. Smith, const. L.M. Mrs. A. H. Avery, \$25, by Miss Mary Brewer, const. L.M. Mrs. E. C. Rogers, \$94.42; Circle No. 1, \$4.67; "Cheerful Givers," \$8.00; North Ch., \$22; Olivet Ch., \$5; Memorial Ch., \$67.32; Mrs. Hooker's S.S. Cl., \$40; "Memorial Band and others," \$20; So. Ch. Young Ladies' Mission Circle, of wh. \$60 by A Friend, \$130.58; Sandford St. Church, \$2.50; Monson, Aux., \$65; Mrs. Seymour's Cl., \$25; Westfield, 1st Ch., \$202; 2d Ch., of wh. \$25, by Mrs. C. N. Yoamaus, const. L.M. Mrs. L. Jane Bruce, \$174.42; "Cheerful Givers," \$20.58; Mrs. Sanderson's S.S. Cl., \$5; Holyoke, Aux., \$253; "Merry Workers," \$34; Chicopee, 1st Ch., \$16.85; 3d Ch., \$8.50; Parents of the late Miss Ellen P. Kendall, \$25; "Buds of Promise," \$.79; "Busy Bees," \$15; Palmer, Aux., \$21.50; Ludlow, Aux., \$12; East Longmeadow, Aux., \$12.50; Young Disciples, \$4.05; Agawam, Aux., \$48; Thorndike, Aux., \$10; Blandford, Aux., \$19; "Cheerful Givers," \$5; Indian Orchard, Aux., \$20.65; "Pleasure Seekers," \$1.09; Mitteneague, "Gleaners," \$20; Wilbraham, Aux., \$4; So. Framingham, Aux., \$22; "Humming Birds," \$10; Brimfield, Aux., \$5.00; Feeding Hills, Aux., \$4,	1,541 47
Truro.—Aux.,	10 00
Watertown.—Aux.,	20 00
Wellfleet.—1st Ch., Aux.,	3 70
West Newton.—Mrs. J. L. Clarke, a New Year's Gift, const. L.M.s Misses Maria S. and Helen F. Clarke,	50 00
Woburn Conf. Branch.—Winchester, Aux.,	70 00
Worcester Co. Branch.—Mrs. G. W. Russell, Treas., Leicesters, Aux., \$77; Barre, Aux.,	

\$25; Clinton, Aux., \$27.65; Shrewsbury, Aux., of wh. \$25 const. L.M. Miss Isaac Pier-son, No. China, \$35; "Light on the Hill," \$32; Spencer, "Hillside Workers," \$50.00; No. Brookfield, Aux., 27.77; Mrs. M. T. Reed's S.S. Cl., \$30; Phillipston, Aux., \$24.63; Fitchburg, Rollstone Ch., Aux., \$21.78; Worcester, Woman's Miss'y Asso., \$80.12; Winchendon, Aux., of wh. \$25, Mrs. O. Mason, const. L.M. Mrs. Horace Sanderson, \$25 by Mrs. D. Foster, const. L.M. Hattie Darling Foster, \$159; Paxton, Aux., \$15.50; Whitinsville, Aux., of wh. \$25, by Mrs. Charles P. Whiton, const. L.M. Mrs. Chas. Ander-son, No. Woburn; \$25, Mrs. Paul Whiton, const. L.M. Mrs. F. H. Orvis, Manchester, Vt., \$57; "Little Sunbeams," \$15; Grafton, Aux., of wh. \$25.00 const. L.M. Miss Lucy Dodge, Dacota, \$34.75; Barre, Aux., \$25; Memorial for Little Amy, \$2,	739 20
Total,	\$3,923 15

RHODE ISLAND.

<i>Rhode Island Branch.</i> —Miss Anna T. White, Treas., Paw-tucket, Aux.,	75 00
Total,	\$75 00

CONNECTICUT.

<i>Eastern Conn. Branch.</i> —Mrs. J. C. Learned, Treas., Han-over, Aux., \$6; Mystic Bridge, Aux., \$2.40,	8 40
<i>Greenwich.</i> —Aux.,	55 00
<i>Hartford Branch.</i> —Mrs. Chas. A. Jewell, Treas., Hartford, Centre Ch., Aux.,	368 20
<i>New Haven Branch.</i> —Miss Julia Twining, Treas., Derby, "Forget-me-nots," \$1; East Haven, \$14.15; Litchfield, \$26; Middletown, for school near Aintab, from Mrs. James H. Bunce, to const. L.M. Miss Sarah Sill, \$25; New Haven, Centre Ch., \$15.00 each from Mrs. Leonard Bradley and Mrs. W. I. Townsend, and \$12 from Mrs. E. C. Scranton, for Harpoot B.R.s, \$248; College St. Ch., \$25 from Miss Jane A. Maltby to const. L.M. Miss Stella A. Smith, \$39; North Ch., \$2; Yale College Ch., for Con. Home Sch., \$125; North-ford, \$24.50; Salisbury, to const. L.M. Mrs. B. S. C. Thompson, \$25; Torrington,	

\$8; Wallingford, \$32.90; Wood-bury, \$5,	575 55
Total,	\$1,007 15

NEW YORK.

<i>New York State Branch.</i> —Mrs. T. H. Knollin, Treas., Flush-ing, "Faith Mission Circle," \$30; Franklin, Aux., const. L.M.s Mrs. Amos Douglas and Mrs. Frank Bartlett, \$50,	\$80 00
<i>Albany.</i> —"Sara,"	5 00
<i>New York City.</i> —A Friend, pupil Harpoot,	40 00
Total,	\$125 00

PENNSYLVANIA.

<i>Philadelphia Branch.</i> —Mrs. A. W. Goodell, Treas., New-ark, Belleville Ave. Ch., of wh. \$25 const. L.M. Mrs. Dr. Ray Palmer, \$50; "Mission Band," of wh. \$25 const. L.M. Miss S. A. Holmes, \$35.28; 1st Ch., \$40.75; Baltimore, Aux., \$68.26; "Bees," \$50; Orange, Aux., \$16; E. Orange, Aux., \$20; Patterson, Aux., \$6; Jersey City, "Earnest Work-ers," \$8; Philadelphia "Snow Flakes," \$5; Herndon, Va., Aux., \$5; Coll. at Annual Meeting, \$10.07; Expenses at Annual Meeting, \$7.25; bal.,	307 11
<i>Oxford.</i> —Mrs. Edward Webb,	2 00
Total,	\$309 11

OHIO.

<i>Findley.</i> —Aux., Kioto,	\$13 21
Total,	\$13 21

MICHIGAN.

<i>Solon.</i> —Aux.,	\$5 35
Total,	\$5 35

IOWA.

<i>Iowa Falls.</i> —Mrs. Mary P. Words,	\$1 50
Total,	\$1 50

KANSAS.

<i>Lawrence.</i> —A Few Ladies,	\$5 00
Total,	\$5 00

CANADA.

<i>Canadian Woman's Board,</i>	\$404 25
Total,	\$404 25

General Funds,	\$6,271 28
Life and Light,	835 30
Weekly Pledge,	10 15
Leaflets,	1 30
Total,	\$7,118 03

MISS EMMA CARRUTH, *Ass't Treas.*

Department of the Interior.

EASTERN TURKEY.

LETTERS FROM MISS NICHOLSON.

[The general interest felt at present in Erzroom, leads us to make extracts from several recent letters from Miss Nicholson.]

ERZROOM, *October 3, 1877.*

SINCE my arrival in Turkey everything seems to have been upside down, even to the Turks themselves, so that I am afraid my ideas of the country as well as of its inhabitants are in much the same condition. We Americans of Erzroom have been so frequently on the move, I hardly know where is my abiding-place; yet, wherever we are, I find an abundance of work to be done, and very few to do it. I am very much rejoiced that my tongue has at last found a way over some of the difficulties of the language, although it is yet far from obedient. It is now a great pleasure to sit down among these poor, ignorant women and talk, knowing that they understand what I say, while they exclaim, "I am so glad you have learned enough Armenian." O! if they could but know how many things I want to say, but cannot, they would not thus exclaim.

As to the progress of the war, we know little. Yesterday two hundred and fifty carts bearing the wounded, came from near Kars, so we know that fighting is still going on.

October 11.

Monday afternoon I went down one of these dirty, filthy streets, seeking the homes of those who would admit me. When any were not quite willing to receive me, I either stood and talked with them for a few moments, or seated myself on a stone near the door. While I interested myself in their children or their work, whatever it happened to be, the time passed pleasantly, and they, forgetting that I was a Protestant, in many cases asked me to come into the house and sit down. When it was time for me to return, I ventured to invite them to my room, and, to my surprise as well as joy, on the following day they made their appearance. They were curious to see everything, and as my presence somewhat restrained them, one woman said, "Won't you go out of the room, while I see the

things?" I did not leave, but showed her the things which seemed most to please her. For three or four weeks, at this season, the women are very busy preparing food for winter, so we are often obliged to postpone visits to them till they are more at leisure.

As the political disturbance of the country still forbids the opening of the girls' school, my principal work at present is visiting from house to house, and teaching those to read who are willing to learn. Each day I have two classes in the boys' school, and it is a great pleasure to teach them, since they are bright, intelligent, and well behaved. Next week I also hope to have a class of girls, whom I have picked up here and there, at the different houses.

There is a great work to be done in raising up native teachers. One upon whom we have hitherto depended has recently been married, and we have no other to whom we can look for assistance. But God can raise up helpers, and for this we trust and pray while we work.

Yesterday was the day for the woman's weekly prayer-meeting. Owing to the number of soldiers in the place, and the wickedness of every description prevailing in the streets, only seventeen were present, but, as Christ said, "Where two or three are gathered in my name, there am I in the midst of them;" He was with us, and we had a most interesting meeting. We hope and pray that we may be permitted to go on in the good work, and that the number of those who love the Lord Jesus may be increased, though battles are raging so short a distance from us, and wickedness too terrible to mention is of daily occurrence in the city, as well as in the neighboring villages.

October 25.

Please put by your work just for this Thursday P. M., and take a stroll this side of the great Atlantic. It is just the day to take a peep at this dark and dreary-looking city. Never was a lovelier day. The sun is shining and the air is balmy. It seems more like a day in spring than in the fall. The proud old rooster is making himself heard in as good English as if he was not an inhabitant of Turkey. The flies are buzzing around, much to the annoyance of the housekeepers. The ravens overhead are as happy singing their "caw, caw, caw," as if there were no battles raging so short a distance from here. Let us walk down the street in which the Armenians live. The first thing after venturing out, we meet a great company of fierce-looking Circassians, mounted on beautiful, prancing horses. Soon they are out of sight, and a company of soldiers is seen approaching. The ladies, if foreigners, draw their veils over their faces, while the native women bring their *ahrams*

(large white sheets) over their already concealed faces, as a sort of safeguard from the insulting looks and words of these lawless men. We have but just drawn a sigh of relief as these have passed, when we are obliged to stand some minutes and wait until the apparently never-ending caravan of camels and horses has passed. They plod along as stately and as little disturbed as if there were no one waiting their movements.

The mud is almost ankle deep, but we manage by picking our way, first on one side of the street, and then on the other, to pass the great number of dogs collected where the butchering of animals is going on. Ah! here we are at the house of one of our Protestants. After pounding away at the great iron knocker, we are finally admitted into a dark passage, where we are obliged to move cautiously, as we find ourselves stumbling over the chickens and cows, which always occupy the front room.

After hearing as well as reading the story of want and poverty, we take our departure, but only to enter another house, where we find a poor woman sick, and oh! so sad, because of the recent death of three children. No bread, no flour, nothing to eat of any description was there in the house to give the children who daily cry from hunger. She had hardly sufficient clothing to cover the nakedness of her five remaining children, much less to protect them from the now chilly winds. I am sure your heart would yearn to give them relief, if you could but see them. It causes the tears to start when these sad, sad stories of want are brought before my eyes, and poured into my ears. This is but a glance at the havoc and destitution, the misery and want which this cruel war has brought upon this land. Hundreds and thousands of families there are who are now crying, "Give us bread, or we must die!"

October 31.

Since commencing this letter, time on noiseless wing has passed, and with it great changes have taken place here. The two armies, satisfied with their work at Kars, have been steadily moving on, and now they are only some four or five miles distant from here, and about a mile and a half or two miles distant from each other. After so long a time and so much bloodshed, they have at last pitched their tents very near this long-deserted city, the Russian army far outnumbering that of the Turks, and both daily expecting reinforcements. While the armies are slowly and surely making all preparations necessary for the attack (which it is expected must come in three or four days), great changes are taking place within the walls of the city. Arabs, Circassians, Turks, Armenians, Persians, etc., in every manner and style of dress, are pouring

in from the surrounding villages. In such swarms they come, with horses, sheep, and cattle, the streets appear like a mere mass of living creatures borne along by an unseen current.

Of these, many are deserters, passing through the city; many are families, fleeing from before the armies, if possible to escape the cruelties sure to follow in its train. Thus the city is filled to overflowing with those who have no homes, nothing with which to provide the necessities of life. Many are the men who come knocking at the doors—not the strong, fierce-looking man, who, six months ago, went from here to fight for his country, and ready to strike you down if his request was not granted—but with tears streaming down his bronzed cheeks, and shivering with cold, he asks for only a little bread to stay his hunger, and some old clothes to protect him from the chilling winds of October.

Fleeing from the army came a poor old white-haired man, tottering along. Being met by a small company of men, he was accused of running away, and threatened with punishment. He replied, "To show you that I am *not* running away, if you will only give me a little bread, and something to keep me warm, I am ready to return. As I am an old man, if I go home I must surely die. I may just as well die a witness for my religion, as to die at home." So the poor old man went back to the battle-field.

Some two days ago the government ordered that all goods should be removed from the shops in the market, and carried to the houses of the owners, thus removing, as far as possible, the temptation for plunder. Nothing is now bought or sold, except secretly. Yesterday there was no bread for sale to be found anywhere.

Some three or four times in the street, within the past three or four days, attempts to murder have occurred. Only very few women are now to be seen outside their homes, and that only when absolutely necessary. Doors and windows are being made secure. Thus you see we are really shut up in our houses. Already we missionaries have been told that as we appear to be free from fear, and as some of the Protestant women have even now almost lost control of themselves, they shall seek refuge with us when the trying time comes. If we appear calm, it is only because we trust in God. O! that we may continue steadfast to the end.

Of course our real active missionary work has come to a stand-still, but we hope our influence will not be lost on the little band of Protestants who now seem to look to us for protection.

It is almost time for the letters to be sent away, and as I want to write one more, and am afraid we shall be shut in, — how long we do not know, — this must be brought to a close. If you do not hear from us for some time, you will know the reason.

CENTRAL TURKEY.

LETTER FROM MRS. COFFING.

KERIAN, *October 13, 1877.*

It does seem to me that I ought to be in the city, putting the house in order, and making other preparations for the opening of our ten schools, on Monday, October 22; but our Heavenly Father does not think so; for, although we have been anxiously awaiting rain for weeks, not a drop does He send to change and purify the air.

The Theological School opened October 3, and Mr. Montgomery, expecting rain every day, went with his family to the city the week before, and Mr. Bickford the same week; but they very much regret having done so, and advise our remaining here till there is not only a prospect of rain, but until rain actually comes. We are more content to stay, since we learn that small pox is prevailing in the city.

October 20, 1877.

Mr. Bickford died yesterday morning. Word was sent us that he had gone, and that we were not to come down; and we have yet seen no one to tell us any particulars of his death. This is a mysterious stroke from our Father.

Mr. Bickford has been in this country just three years. He had acquired a good knowledge of the language, and had just commenced giving lessons in the Theological Seminary, the work for which he came out, and to which he had looked forward with great pleasure. His entrance upon it had been delayed a whole year by Mr. Montgomery's absence in America. He had given lessons but three days when he was taken sick. He leaves a wife and two little boys, one of them five years old and the other nine months.

CHINA.

[Through the kindness of Miss Porter, we are permitted to give the following extracts from a recent letter from her brother, Dr. Porter, of the North China Mission.]

"THE third day from Kalgan we arrived at the little village of Ching Ko Ta, the home of the Kalgan helper, Chioe. The man has an interesting history. He had been for many years a Buddhist priest, of a peculiar sect. A year or so before the Gulicks came to Kalgan, he had 'exchanged his vow,' as they say; that is,

renounced his calling, and engaged in secular employments. At Kalgan, he heard and believed, and has been a worthy preacher for ten years or more. He is uncle of the first convert, and is known as 'The Uncle.' Last winter, at the new year, he took him a wife, after the manner of Père Hyacinth. Hitherto, because he was a Christian, he could not get one. I heard some one ask another about her, and how much he paid for her. She was a widow, of a few months' standing, bright and buxom, and twenty-two years old, with a little girl a year old. He was fifty-two or so. We went to this village to see a sister of Chioe's, and the wife of Mr. Williams' teacher. The teacher has professed a desire to be baptized, and has been examined. He was asked how about the worship of ancestors. He was afraid on that point, and waited until he might get a letter from his older brother. The brother at last said he might do as he pleased. We were not a little amused by this, since he is a master of arts. One of his sons is a graduate, and another he is pushing on to stand an examination. After we had rested and eaten at the little inn, we went to Chioe's sister's house. We found a very clean, nice room waiting for us. Soon the women crowded in to see Mrs. Sprague. One of the unpleasant things about traveling in summer, especially for a lady, is the Eden-like costume which the children adopt. The men appear as Henry IV. did before Gregory VII., 'stripped to the waist,' and most of the women in almost the same costume. Towards evening, I vaccinated a few children, one of them a child of the teacher of whom I spoke. His wife came in and sat a long time. She seemed to be a nice woman. Three of her daughters came shyly peeking around the windows, to get a sight of Mrs. Sprague. Later, I found that teacher, Chioe's young wife, and an older sister of his were wanting to be baptized. We had a little evening service in a room crowded with quiet listeners, and then I examined the two women. The younger knew but little, yet she seemed quick and glad to assent as far as she could understand. The older woman was especially pleasing in all her answers. She had learned from her brother. I asked her why she believed in Jesus, and thought he could save her. She said, most naturally, because her brother told her so! And when I tried to get back of that, she thought he believed because we had told him. And so she was led along to see that we believe in Christ because of what he said of himself, and what he did. After a very pleasant evening spent thus, I appointed a service next morning early, and we went to our inn. What a hot night it was, or would have been, had we staid indoors! Mr. Sprague and his wife climbed up on the roof of the horse-shed, and kept cool under the stars, while I made a cot of the doors of the

inn, and slept nicely in the clear night air. One of the disadvantages of sleeping on house-tops is the marked need of getting up as soon as it is light. It was specially so here; for one of the small roads happened to run along on a level with the barn. A long line of grass-cutters began travelling that way about daylight. We had our breakfast in the midst of an admiring crowd, to whom our array of knives, forks and spoons was an unwonted sight. Then, about 7.00 A. M., we went again to Chioe's. We had a quiet morning service; the two women were baptized, and admitted to the company of believers, and the little girl was also baptized. It is always a puzzle to a Chinese woman to be asked, after one has repeated the formula of the creed, if she believes so and so. Of course she does! Is not that the reason she is now to be baptized? At each repetition of the question she wonders anew.

"Another sister of Chioe's is a true believer, but her sons hinder her from entering the church. A third sister is Mother Tsai, at Yü Cho, and a fourth died last year in hope of the life to come. A whole family saved to be with Christ. This is dear Mrs. Gulick's service and reward!

"After this pleasant morning service, we started once more on our way. We went down toward the San Kang River, in a fine valley, full of sweet-smelling hemp. It was about three o'clock when we came to the home of our dear helper, Feng Cho. He has succeeded in getting a place of four rooms. He lives there with his old mother. His own room he has fitted up neatly; nice pictures from *Harper's*, or the *Christian Weekly*, adorn the wall, and photographs of some of the missionaries add to the variety. A little book-case, with his Bibles and commentaries, and other Christian books, give a neat aspect to his room. Leaf tracts, with commandments and texts, attract the eye of any who can read."

J A P A N .

LETTER FROM MISS DUDLEY.

KOBE, *October 8, 1877.*

"WE have just welcomed Miss Wilson and Miss Parmelee. We have waited long for the ladies, and have enjoyed their two days' visit with us very much. We are all in running order again after the long vacation. The school is full as it can be, and several applicants must wait till the new building is complete which is now going up. It stands at the right of the present building, on the terrace below. The Japanese have given over seven hundred

dollars for this, and the foreign residents nearly two hundred, I think. It will contain a large school room, two good-sized recitation rooms, and rooms for ten girls up stairs. It is to be ready for use at the beginning of the second term, in January. We shall then be able to accommodate about forty girls, and we hope soon to have that number.

"I am not now teaching at all, but devoting my time to other work. I am happy in being able to go once more to Hiogo. I find some new faces among those attending our services, and some new Christians. I am sure there are signs for good there. Old prejudices are giving way, and more of kindly feeling is manifest. I must tell you of one pleasant surprise. Three years ago I went to call on a woman who was a hair-dresser in Kobe, and tried to persuade her to go to church. She did go several times; then she moved, and I lost sight of her. I thought of her a few days ago, and said to myself, 'Well, there was so much labor lost. She has gone, and probably has forgotten all she ever heard.'

"A few evenings after I met a woman at church in Hiogo who seemed glad to see me, and invited me to call on her. I went, and soon recognized the lost woman. She had been away, 'but,' she said, 'I never forgot what I heard, and I longed to hear more.' She married a police official, and moved to Hiogo this summer, and found our chapel close by. She seems in earnest. I think she is a Christian. Her husband knows nothing of Christianity, but I left a tract and a Gospel of Matthew, which he is reading, I hear. She always comes to our evening service, and seems so grateful. Last evening, at communion, she said, 'When can I join with you?'

"So much for one weak effort. Such a rebuke to my faith!"

FROM Pau-ting-fu, Dr. Porter writes: "I am full of confidence and gladness in the prospect before Mr. Pierson and the new missionaries, in the work here. I have been several times to see a poor woman with a felon on her thumb. She suffered twenty days before she sent for me. The hand was sadly swollen, and she had not slept for days. She is much better now, and without much pain; but a great piece from the back of her hand has sloughed off. Last Sunday I went alone, and had an audience of four women. After the medicine was given, I sat and talked for half an hour without any disturbance from noisy children. The women asked many questions. They said the '*True God*,' without having heard the words from me. They wondered how women could learn this new doctrine, since they cannot read; and I was glad to tell them that some ladies were coming on purpose to help them."

Home Department.

ANNUAL REPORT OF IOWA STATE BRANCH.

PRESENTED AT ANNUAL MEETING OF THE W. B. M. I., AT DAVENPORT, IOWA, NOVEMBER 8, 1877.

If success were measured by numbers, we can come before you in no spirit of confident boasting.

The Congregational Churches of Iowa number over	-	200
The number of adult women in them is over	- -	7,000
The number of Auxiliary Societies	- - -	65
The number of Auxiliary Societies organized in 1877		12
The number of Children's Societies	- - - -	20
Copies of "LIFE AND LIGHT" taken, about	- -	400
Amount of contributions to W. B. M. I.	- - -	\$2,543.50
Gain over last year	- - - - -	\$435.35

Fully to appreciate these statistics, it should be remembered that Iowa is emerging from a period of financial depression,—of doubt as to which of the three great societies should receive our gifts, and in what proportion,—of skepticism concerning the propriety of our present activity and its final beneficial results.

Bountiful harvests are terminating the first, though its chilling influences still linger around the poor and Home Missionary churches; the second ends at the words, too often forgotten, "These ought ye to have done and not to leave the other undone." Of the third, what shall we say? The cry from many Macedonias, the quick response from American women, the rapid multiplication of schools and churches among the heathen, suggest that this new channel for our activities is of divine origin. Blind must we be, if, with the open Book and these records of recent history in our hands, we do not read our heavenly commission; deaf, indeed, if the clear exposition of truth and duty by the world's best thinkers, the trumpet tones of councils and missionary meetings, do not arouse us to labor and grow in all true benevolence.

So have we of Iowa terminated our doubts, and taken up our work with fresh zeal. As we call, one to another, "Watchman, what of the night?" we hear, as of old, the hopeful response, "The morning cometh!" White-winged messengers from those whom we have never seen, bring us joy with their very superscription,

for we have learned the expression of those true, strong, wise Christian workers, and that the outgrowth of their labor will be—is—glorious. Would you hear them, for your encouragement? From the Northwest one writes: "Then came the long weeks of suspense and questioning, *will* the grasshoppers come or not? You know when a region is threatened with ruin, it is a difficult thing to turn the minds of people away from self. Now the prospect is that we shall have a flourishing society. I shall visit the other churches in person, and give a certain minister a few friendly thrusts to hurry the organization in his large congregation." Then follow the details of her plan of operations, that speak of strength and knowledge, of deep thought and zeal that would gladden you all; and there are scores of such workers among us.

From the heart of a farming region one writes: "I am a poor, feeble, lame old woman, past sixty, but with God's help we won't give up." And the Society, organized this year, goes right on. One little mother, a half invalid, sallied out over her village as soon as Mrs. Bradley's card came, gathered the mites, and sent them on. Another, in life's wane, writes: "I will go up-town, and talk and use my strength in the missionary cause; will, if possible, raise fifty dollars. I think we must adopt Muller's plan." Still another: "I will pray with all my strength for a fresh baptism of the Spirit, and a greater interest in the missionary cause."

An Iowa pioneer says: "If it will do any good, you may tell of one minister's wife, who gave five dollars; and oh! how gladly!" Nor can we forget that one good deacon, on hearing our needs, visited voluntarily every family in the church, collecting to supply them.

Time forbids further examples of the missionary spirit, but the words appended to the names of the societies in the reports, "doing well," "interest increasing," "wide awake," tell volumes.

The ministers have encouraged our missionary meetings at their semi-annual gatherings, and they have been conducted with spirit and profit. The officers of the General Association invited us to present our cause before them at Des Moines, which invitation we gratefully accepted. A place in the programme for next year is left us, if we choose to fill it.

Some of our Associations have assumed the support of a missionary, some churches that of another, while our State sends seven of her best-beloved daughters to this work. For one the boat has waited on the dark river's brink; she has entered with rejoicing, and crossed to the glories she saw on the other shore. Who will now wrap her mantle around her, and go on to the Dakotas?

PLEASANT tidings come to us from the work in North China. Miss Chapin, with fully restored health, is in her place in the Bridgman School, where she still has the assistance of Miss Diamant. A number of the school girls are to be received to the church soon, and others seem in a hopeful frame of mind.

A SMALL day-school has been opened at Tungcho, under the supervision of the young ladies, with one of the former Peking pupils as teacher; and we look with special interest upon this new form of work in that station.

EACH letter comes with its sad apprehension of suffering from famine during the coming months. The region chiefly affected will be north and west of the Province of Shantung, where so many thousands perished last year. The Chinese Government has appropriated five hundred thousand dollars (\$500,000) for the relief of the poor people, but no aid which can be given will prevent terrible distress. The missionaries need especial grace and wisdom to meet the condition of things which such a visitation brings about, and ask the sympathy and prayers of those who at home are holding up their hands.

IN many of the country villages where there are a few converts, the women are getting a little interest in the truth, and ask: "Who can teach us?" and send earnest messages to the ladies of the Mission, begging them to visit them. But the work in each station is engrossing, and the obstacles in the way of such visits to the country seem almost insuperable.

THE women are more bigoted than the men, because they are more ignorant.

Miss Payson writes from Foochow: "My time has been more than usually occupied during the past year in receiving calls from native women and children. They often come at the most inopportune hours, just when I am engaged in some occupation which I cannot set aside; but I have not the heart to send them away, lest this opportunity of hearing of Christ and his love may be the last and only one they have. I have received more than five hundred of these callers during the last year, but I do not think that the time I have devoted to them has been at all wasted. Nearly every woman who has called, has heard, I think, something that she could carry away with her concerning the way of salvation; and these few seeds of truth thus sown, may, in time, produce a plentiful harvest. In

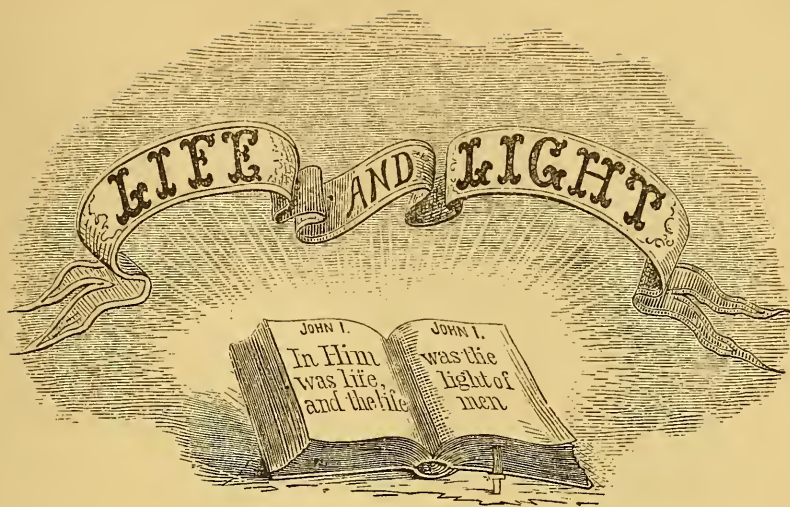
talks with these ignorant women, I never travel back to Adam and the creation, but begin at once with the name of Jesus. I rarely talk many minutes before my listeners interrupt me with the words, 'He must have been, truly, very good.' They listen interestedly very often, but I always think they are saying to themselves, 'Truly, he was a very good being, but what is that to us? He is the foreigners' God. We have our idols. Our fathers and grandfathers worshipped idols, and what did for them will do for us.' "

RECEIPTS OF THE WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

FROM NOV. 15, 1877, TO DEC. 15, 1877.

MRS. FRANCIS BRADLEY, TREASURER.

OHIO BRANCH.		IOWA.	
Mrs. M. B. Monroe, Akron, Treas.		<i>Glenwood.</i> —Cong. Sun. Sch.,	\$ 2 75
<i>Four Corners.</i> —Aux.,	\$11 58	<i>McGregor.</i> —Aux.,	1 00
<i>Hudson.</i> —Aux., for Bible-reader in Madura Mission,	5 38	<i>Muscatine.</i> —Aux., for Miss Day, and to const. Mrs. C. Weed and Mrs. J. F. Swan, L.M.s,	50 00
<i>Ironton.</i> —Aux.,	6 60	<i>Toledo.</i> —Aux., for girls' school at Hadjin, Turkey,	7 31
<i>Oberlin.</i> —Aux.,	50 00		
Total,	\$73 56	Total,	\$61 06
INDIANA.		MINNESOTA.	
<i>Orland.</i> —Aux.,	\$25 00	<i>Minneapolis.</i> —1st Cong. Ch., Aux., for salary of Miss Barrows,	\$25 00
MICHIGAN.		MISSOURI BRANCH.	
<i>Noble.</i> —Mrs. Mary B. Bogardus,	\$ 5 00	Mrs. J. H. Drew, St. Louis, Treas.	
<i>Wacousta.</i> —Aux.,	10 00	<i>Stewartsville,</i>	\$ 3 00
<i>West Leroy.</i> —Aux.,	10 60	<i>St. Louis.</i> —Ready Hands, for Armenia Coll., \$10.00; Miss Hadie Post, \$1.00,	11 00
Total,	\$25 60	Total,	\$14 00
ILLINOIS.		KANSAS.	
<i>Chicago.</i> —Plymouth Church, "Workers for Jesus," \$6; 47th St. Ch., Aux., \$13.75; a Friend, \$3,	\$22 75	<i>Valley Falls,</i>	\$ 34
<i>Glencoe.</i> —Aux.,	3 00	DAKOTA.	
<i>Tonica.</i> —Ladies of Cong. Ch.,	7 00	<i>Yankton.</i> —Aux., wh. const. Mrs. F. J. DeWitt, L.M.,	\$34 70
Total,	\$32 75	MISCELLANEOUS.	
WISCONSIN.		<i>London, Canada.</i> —Aux.,	\$25 00
<i>Gay's Mills.</i> —Sunday School,	\$ 3 50	Envelopes and Pamphlets,	8 72
<i>Geneva.</i> —Y'ng People's Miss'y Assoc. of Pres. Ch., for Bridgman School,	20 00	Total,	\$33 72
<i>Milton.</i> —Aux.,	10 00	Total,	\$383 23
<i>Milwaukee.</i> —Spring St. Ch., Aux., for salary of assistant teacher at Manissa,	24 00		
Total,	\$57 50		



FOR WOMAN.

VOL. VIII.

MARCH, 1878.

No. 3.

TURKEY.

GIRLS' SCHOOLS IN TURKEY.

Number One.

AT MARSOVAN.

THE "Mission Training School for Armenian Girls," now known as the Marsovan Girls' Boarding School, is the oldest of the girls' schools now existing in Turkey. It dates back to the year 1845, when it was organized in the home of Dr. Goodell, in Pera, the foreign quarter of Constantinople. Its first teachers were the "Missionary Sisters," Miss Harriet M. Lovell—afterwards Mrs. Hamlin—and Mrs. Everett. It was subsequently removed to Hasskeng, the Armenian suburb of Constantinople, finding a home, after weeks and months of fruitless search for a suitable building, in the ruined old mansion of an Armenian banker. Miss West, who was then in charge of the school, gives the following graphic description of its surroundings :—

"The grounds are narrow, and without shade-trees. The court in front is small, and paved with stone. From the spacious entrance-hall we wander up stairs and down, but soon become bewildered amid the many abrupt turnings, narrow corridors, dusky corners, closets, and suits of rooms opening from huge halls in what seems to be two or three houses thrown into one.

"It is almost a 'Sabbath-day's journey' from parlor to kitchen. This great laboratory for the wants of the inner man, is on the ground floor opening on a lower street. It is a dismal den, black with the smoke of half a century, and dimly lighted by windows eight feet from the floor. In the centre of the roughly-paved floor is a well of water; and wooden troughs for washing are ranged near by. The upper rooms are profusely decorated with gay frescoes: here a painted Jezebel looks out of the upper window of a modern dwelling; there a chair stands forth conspicuously as an object of curiosity; gaudy flowers figure largely on the Russian canvas ceiling; great chandeliers, festooned with cobwebs and dim with dust, are suspended in the wide halls; marble slabs support the ends of the divans and fill the niches in the walls. But the original color of the paint is scarcely apparent on much of the wood-work, so thickly is it encrusted with the accumulations of years; and around the numerous rents in the miserable matting on the floors, the dust and dirt has thickly clustered and congealed.

"This 'prison-like palace' having been secured, the work of renovation began. The ragged matting torn up, the dirt shoveled and carried away in great basketfulls, and plenty of water, soap, and sand, inaugurate a new dispensation. The upper windows let in a flood of glorious sunlight, and the floors, released from their long imprisonment, look fresh and bright as they echo to our fearless tread.

"Look in upon the pleasant parlor; snowy muslin curtains drape the many windows; a few engravings adorn the walls; the broad divan is neatly covered with chintz, and a home carpet is on the floor. A table in the centre, a few chairs, a case of books, and a sweet-toned piano, the gift of a beloved Christian friend, complete the furniture. One of the largest halls, near the entrance from the lower street, is fitted up with cane settees and a plain pulpit to serve as a chapel, and the house is solemnly dedicated to the service of its unseen Master."

The routine of the school in this quaint old building, was as follows:—

"The rising bell rings at half past five. At six all assemble in the school-room, and unite in singing a verse of some morning hymn, followed by a brief prayer for a benediction on the new day. They then disperse to their closets for twenty minutes private devotion. The breakfast-bell rings at half past six; and the group of neatly-dressed Armenian girls, gathered around the simply-spread table, is a pleasant sight. After the blessing, each one repeats her verse of Scripture as her text for the day. Breakfast over, they scatter to their domestic work; and when the preparation-bell



MALISOVAN.

1, Catholic Church. 2, Armenian Church. 3, Armenian School. 4, C. C. Tracy's Hired House. 5, Walnut-Tree entirely hiding the Girls Boarding-School, which joins on to C. C. T.'s; and, also J. F. Smith's Hired House.

rings, the morning work is completed and the house in order. School commences at half-past eight. The pupils are in their seats, each with an open Bible upon the desk before her. They rise when the teacher enters, and respond to her salutation with a salaam. The first hour after opening is spent in the study of God's word, and it is the most delightful of the day. No other text-book can wake up mind and strengthen intellect like the Bible."

So the days went on, growing into months and years, and one by one its graduates went forth from its doors to become Christian mothers, wives of native pastors, Bible-women, and teachers of village schools. In 1862, one hundred and twenty-eight had been taught within its walls, one-half of whom were church-members. Who can estimate the beneficial influence of these representatives of Christian womanhood among the various races of the Turkish Empire?

At this time it was thought best, that as the school was designed to educate teachers for the interior, that they should be educated in the interior, and it was decided that the school should be removed to Marsovan. The closing exercises in Constantinople were thus described by Miss West:—

"The year closed with a public examination, which was well attended by missionary and other friends, besides many Armenians living in the vicinity. But the most interesting feature of the closing up of this dispensation was the re-union, which took place on Monday, the last day of June, at the school home. Written invitations had been sent to all the former pupils in and around Constantinople, and at an early hour they began to assemble. The gathering took place in the large hall; former graduates occupying seats in the centre, and the graduating class, with their teacher, taking one side. The first pupil of the school sat on the opposite side with her little children and two of her early associates beside her. There were present thirty of the former pupils, with twelve of their children. The graduating class numbered twelve.

"The exercises consisted of singing by the pupils, and addresses, full of touching reminiscences, by Dr. Goodell, Dr. Hamlin, and Pastor Muggerdich, the husband of the first pupil in the school. After the formal services were over, little knots gathered in various corners, and busy tongues were chatting in two or three languages. But there was one scene that stirred the current of feeling more than anything else. It was a number of the early pupils gazing, with deep emotion, upon the pictures of their sainted teachers, Miss Lovell and Mrs. Everett, in the 'Missionary Sisters,' lately published. The hearts of the missionaries yearned over some

whom they feared had forgotten the faithful teachings of those loved ones; but memory seemed busy, and voices of the past were revived by the silent pictures over which they were bending. It was felt that many of the broken links of love were gathered up, and knit with a firmer grasp by that brief interview."

The intention was that the school should be opened in Marsovan, in 1863; but owing to adverse circumstances, the re-opening was postponed till 1865, when it was started under favorable auspices, Miss Fritcher having been brought from Harpoot to have it in charge. It gradually increased in size and efficiency, till in 1869 its pupils numbered thirty-five. In the autumn of that year, a class of five graduated, all but one of whom were Christian girls. In the following year there were nine graduates, two of whom were Christians when they entered, and all the others, with one exception, became such while in the school. In a short time seven of these were engaged in teaching; two of them remained as assistant teachers in Marsovan; one was married to a graduate of the Theological Seminary; and one, a blind girl, was doing a great amount of good, going from house to house, and laboring with her less-enlightened sisters.

Since the opening of the school in Marsovan five classes have graduated, numbering in all thirty-one members. Seventy-five, exclusive of the present pupils, have been in the school for a longer or shorter period, many of them having become far advanced in their studies, although the prescribed course for graduation had not been completed. The standard of scholarship has been gradually raised, resulting in the organization of a preparatory school for those not sufficiently advanced to enter upon the regular course. The last examination of which we have had any report, November, 1876, "was held one evening and one whole day, closing in the afternoon with the presentation of diplomas. The graduating class were arrayed in a simple uniform—light calico dresses, white jackets, and aprons trimmed with a stripe of the calico, pink bows at the throat, and pink gauze headkerchiefs. Their behavior was as simple and becoming as their dress, and their recitations very good." The studies in which they were examined were Jewish History, Algebra to equations of second degree, Armenian History, Moral Science in Armenian and Turkish, Church History, and Physiology. In 1875 a request was sent for an appropriation of a thousand dollars for a new school-building, as the old one, for various reasons, had become almost uninhabitable. The request was heartily responded to by the Woman's Board, and the required sum—raised by our New Haven Branch—was placed at their disposal in May, 1876. Owing to the rumors of war and the

proverbially slow progress of any undertaking in Turkey, the building has but just been completed.

Of the estimation in which the school is held in the mission, we may learn from the annual report, in 1875, which says:—

“There is no work in Turkey more paying or more patience-trying than girls’ boarding-schools. To train woman’s mental and moral character, so as to enable her to keep and hold her true place, and exert her appropriate influence, certainly requires power and skill, as well as grace. Some of the subjects of our training disappoint expectations, and some more than realize them. There are jewels in this school,—those who are sure to be useful and beloved wherever they go; there are others whose diamond character requires a good deal of polishing to bring it out; but on the whole, a finer, more sensible set of girls, cannot easily be found in this country, than those gathered in Marsovan Seminary. The work spent on these girls is never, probably, in vain, while it sometimes yields large rewards.

“Blessed is the young lady who comes from her native land to devote her life, heart, and soul to the Christian training of woman in Turkey, or any other equally needy land. ‘Many will rise up and call her blessed.’ Though she may sacrifice most that is commonly considered desirable in this life, yet she, in reality, renounces the less to secure the greater. Instead of becoming the head of the household, she becomes the mother of a nation, in its truest, best sense. Her pupils will remember her as such, and impart the influence received from her to their children and their children’s children, or to multitudes whose instructors they may become.”

INDIA.

“WHO IS THAT SINNER?”

BY MISS SISSON, OF MADURA.

I HAVE written of the mother of one of my pupils, an old Hindoo woman, who came very regularly to church. She has missed but one Sabbath—when her daughter was ill—since she began to attend, some seven or eight months ago. She listens with great apparent interest to everything, and in the Bible-readings in her house, has been delighted with what she has heard, asking most interesting questions. I had felt for a long time, that, as compared with the ordinary heathen mind, she had much knowledge. After all these months of listening in church and house, a question she

recently asked me will illustrate how the "light shineth in darkness, and the darkness comprehended it not." One Monday morning she said to me:

"Ammal, I would like to ask you a question, if you would not be offended. In the church they are always a preaching and a praying and a singing about a sinner; who is that sinner? Who is he?" she added, in a mysterious whisper.

There was a hush in the room;—on her part, of expectation of the name of the great sinner which I was to confide to her,—on mine, of confusion, and almost dismay, that in all these months of listening, and, seemingly, eager listening, she should have comprehended no more of the wondrous plan of salvation. There was a hush, and in it, my ignorance carried its burden to my Lord and pleaded with the Liberal Giver. Then, as the old lady brought her ear nearer to catch the whispered name, I said, solemnly,—for did I not know that eternal interests were wrapped up in the announcement?—"You are that sinner."

Surprise, indignation, fear, chased each other over the dear, worn old face, and stillness again fell between us.

It is not given me to know the leagues of thought traveled over by her mind, or the lightening-like rapidity with which memory looked back over sermon and song and prayer, with ever-recurring burden of sin or sinner, or what were her conclusions, if she came to any; I only know she finally turned to me with moistened eyes and pleading voice:

"Ammal, I do not understand it; tell me how it is—what it all means."

Another telling of the "Old, Old Story;" another going home to pray for heathen minds, with a deeper sense of "how great is that darkness," perhaps, than ever before. Inquirer, as you see that she is, will you not unite your prayers with ours, that she may open her heart to, and only to, "the Light of the world?"

The long, long-delayed rains are drenching us at last. This greatly increases the present suffering, which is indescribable, though they rainbow the future with promise of coming crops. It is supposed there will be one-quarter less people to eat the next crop!

SPAIN.

THE GIANTS OF SPAIN.

BY MRS. ALICE GORDON GULICK, OF SANTANDER.

In many Spanish cities, at the time of processions or fairs, and especially during Carnival, two giants and two dwarfs are sent out

by the city government to promenade the streets. They are most ridiculous in appearance, and are always followed by an admiring crowd, which keeps up an animated talk with the men within,—the motive power of the creatures,—and for whom light and air are provided by an opening covered with black gauze. The giants are at least nine feet in height, and the dwarfs are correspondingly broad.

I never found any person who was able to give a reason for the existence and preservation of these monstrosities; and certainly no one could ever explain why they should be provided by the city government, and when not in use, be carefully stored in the Court House. At least it is so in this city, for I saw them the other day standing before the window of one of the upper stories of the government building, their amazing countenances visible a long distance down the street.

There was an account last week in one of the papers, of a curious incident which lately occurred in Grenada, in connection with the display of the giants in religious processions, and which presents a striking example of the deep religious ignorance which exists in many parts of Spain. It was the day of *Corpus Christi*, or Holy Thursday, and the usual procession of the images of our Saviour, of the Virgin Mary, and of various saints, borne on the shoulders of men, was on its way through the streets of the ancient city.

In the crowd of people which gathered to see it pass, was a lady accompanied by two younger persons,—her daughters, without doubt,—whose manner indicated that they came from some country village. The anxiety shown in their countenances, and the interest with which they observed everything, made it plain that their principal object in coming to the city was to see the procession, which is renowned even in the remote villages of the province. They had waited but a few moments, when there was a stir among the people, and there appeared two giants and two dwarfs, preceding the procession by some distance, and indicating the route which it was to take. As they advanced, the simple-hearted women, full of pious fervor, began to beat their breasts. But upon the nearer approach of the uncouth figures, for a moment their curiosity overcame their devotion. "What ugly saints!" exclaimed one of the daughters, as she looked at the dwarfs, representing a Chinese man and woman. "Look! look! They are walking on their own feet! What a marvellous thing!" And all three took the greatest pains not to lose a single movement of the figures, stretching their heads above those in front, in order to see everything to their satisfaction.

"Look carefully!" exclaimed the mother. "See the Most Holy Virgin! What a lovely face! What exquisite colors! What bright

and beautiful eyes!" she continued, as she saw the giantess, who represented a Moorish woman gorgeously dressed. "And the Lord!" exclaimed one of the daughters, indicating the giant Moor. "What a sympathetic countenance! My God! how beautiful Thou art! Pardon us, and grant that when we go to purgatory, we may be there but a short time;" and, as they saw that the Moor moved his head and arms, they believed that the Lord had heard and accepted their prayer. Deeply moved by such goodness, the three women knelt upon the ground, and fervently recited a creed to the Moor, and an *Ave Maria* to the companion whom they thought represented the Virgin Mary.

This pious duty fulfilled, and before the figures were out of sight, the mother said, "Shall we go? It only remains for the people to pass now." "Yes," replied the daughters; and as they went away, they exclaimed, full of enthusiasm, "How beautiful the procession of *Corpus* has been."

Was there ever a greater exhibition of ignorance, superstition, and idolatry? One cannot but exclaim, O Lord! when wilt Thou grant that this beautiful but benighted land may be the home of the Gospel, and that its people may learn of Thee, the only true God, and of Jesus Christ, whom Thou hast sent to redeem them from superstition, sin, and death?

Our Work at Home.

ANNUAL MEETING.

BY MRS. S. BRAINARD PRATT.

A "CLEAR shining after rain," ushered in the Tenth Anniversary of the Woman's Board of Missions, which was held in Mt. Vernon Church, on Tuesday and Wednesday, January 15th and 16th, 1878. The pulpit was tastefully decorated with festoons of vines and fragrant flowers, while the text in evergreen letters on the galleries, "Not unto us, O Lord, but unto thy name give glory," struck the key-note of the meeting.

The exercises were opened by singing the doxology, after which the President, Mrs. Albert Bowker, read from Psalms 115th and 116th the same Scripture lesson which was read at the Annual Meeting ten years before. After prayer by Mrs. Chadbourne, of Williamstown, the President paid a tender tribute to the memory

of the co-workers who no longer shared in the earthly service, comprising nearly one-half the original Board of Directors. She also recognized the bestowing hand of God, that had called so many Christian women to the work, and cordially welcomed the representatives who were present from the large constituency. A hymn, written for the occasion, was sung by Miss Gould, the audience joining in the chorus. Minutes of the last meeting were read by Mrs. G. B. Putnam, and the Annual Report was given by Miss Abbie B. Child.

Miss Carruth, Assistant Treasurer, reported the total receipts for the year as \$84,630.77.

An amendment to the Constitution having been proposed at the last meeting, and a committee having been appointed for the purpose of revision, the Chairman, Mrs. Gulliver, presented the amended Constitution, which was unanimously adopted.

The enrollment of representatives from the various organizations of the Board, which was then taken, showed the presence of large delegations from distant branches, as well as from the constituency in the vicinity of Boston.

An interesting address was then given by Mrs. Snow, of Micronesia. In vivid colors she gave the contrast between the appearance of Strong's Island, at the time when missionaries first visited it, and now. Then, the natives used to spend whole nights singing heathen songs, till they became so hoarse that they could sing no longer; that has passed away, and instead, you can hear their pleasant voices as they go about their work in hymns of praise to Jesus. Their dress then was only a narrow strip of cloth, for both men and women, worn about the loins; now, if you go into any one of their three stone churches on the Sabbath, you will see them all carefully and neatly clad. Then, they had no books nor written language; now, they have most of the New Testament, the Psalms, and some other parts of the Old Testament, and three-quarters of them can read. They have had no missionary living with them for ten years, but carry on their own meetings and Christian work. One dark feature was alluded to, in the fact that while in 1852 the population of Strong's Island was 1,700, through the demoralizing vices introduced by foreign sailors, it is now but 400. Yet a ray of light seems breaking, for the Gospel of Christ has banished vice, and last year the excess of births over deaths was three. There are one hundred church-members on the Island, and more than twice that number who have joined the church triumphant. When dying, they seem to have no fear of death, and a touching story was told of the son of the king, who, with his last breath, asked them to sing,

"Shall we gather at the river."

One Christian woman on the Island of Ebon, said, "Oh, Mr. Doane, why didn't your people send somebody here sooner to our fathers and mothers?" Mrs. Snow closed with an earnest appeal to Christian women, that they would be more ready to make sacrifices for Christ.

A sadness was thrown over the meeting by the intelligence of the death of Benjamin E. Bates, the husband of the Treasurer. After a deep expression of sympathy, and uniting in singing,

"We share each other's woes,"

the audience adjourned to the vestry below, where between 500 and 600 ladies from a distance, partook of a bountiful collation.

AFTERNOON SESSION.

After singing by Miss Gould, and the re-election of the old Board of Officers for the coming year, by request of the President, Mrs. Hooker, of Springfield, led in prayer, remembering the newly-elected officers, and especially commending the bereaved Treasurer to the God of the widow. The remainder of the afternoon was devoted to

REPORTS OF BRANCHES.

Miss Halsey, secretary of the Philadelphia Branch, said that their location, in a measure, limits their growth; and while they especially prize their kinship with this family of Christ's, and pledge their support to it most heartily, they do it humbly, feeling that they are but sowing seed for future reapers.

Mrs. Hart, president of the New Haven Branch, purposely omitted statistics, which she considered good campaign documents, giving rather the spirit of the Branch, which was hopeful and courageous. She commended their system for county work, they having four vice-presidents who were held responsible for the nurture of auxiliaries, and who had been most successful in the prosecution of their work. Their meetings were well attended, and though they had been favored in the presence of missionaries, they found they could have good meetings without them.

Mrs. Fairbanks, president of the Vermont Branch, said while they could not compete in great deeds with other branches, they would be excelled by none in love. During the year they had added nine auxiliaries and eight mission-circles to their organization. They had more than met their pledged work, their receipts being about \$5,000. In their meetings, the sweet voice of Mrs. Bissell, in story and song, had drawn many hearts to her and her work. Mrs. Snow had given them a new interest in Micronesia, and while they were humbled that they had done so little, they were also thankful that they had been permitted to do so much.

Mrs. Wilkinson, secretary of the Rhode Island Branch, reported a full attendance at their fourth annual meeting, which was held in October. Continued activity was reported by the auxiliaries, but they felt strongly that there could be no success without much nurture, as well as the first work of organization. The receipts for the year had been \$3,471, which was an increase of \$300 over those of last year. Their state being small, they cannot expect large additions, but they aim to make the existing organizations efficient.

Mrs. Dana, Treasurer of the Maine Branch, reported six new auxiliaries and one mission-circle, with an increase of funds and interest. They realized that their territory was large, after taking a voyage of twenty-one hours to Calais, where their last annual meeting was held, and they were hoping to increase their number of auxiliaries, and assume new work. Receipts for the year, \$3,743. One thing which they felt had been productive of good, was a New Year's letter sent to each conference in the State: one conference averages \$100 for each auxiliary within its limits.

Mrs. Knight, secretary of the New Hampshire Branch, brought greetings, and said it was a joy and delight to come and join in the fellowship. Their Branch was born four years ago, and while the little one had not become a thousand, they numbered 135 organizations, and should not be satisfied until they had an interest in every church. They raised \$1,500 their first year, and nearly \$4,000 the last. Every year, besides their permanent work, they take some special pledge. Their conference meetings were very interesting and much valued, and they felt more and more the importance of influencing the young, and linking them with us in this work.

Mrs. Cooley, secretary of the Springfield Branch, said that the logic of facts was winning friends to the cause. Their monthly meetings were well attended. Christian women, by degrees, were stepping over the threshold, and finding themselves warmed through and through. Their receipts for the year showed an increase of \$200, amounting now to \$3,285. Their motto was, more and more, "The whole wide world for Jesus."

Mrs. Sanborn, secretary of the Hartford Branch, said while they felt that they had not much whereof to boast, yet thought if their growth was slow, it was sure. They have now twenty-six auxiliaries and sixteen mission-circles; their receipts for the year being \$3,404. The annual meeting in October was large and of much interest, Miss Porter, of China, and Mrs. Snow, from Micronesia, having been present.

Miss Gilman, secretary of the Eastern Connecticut Branch, said they were encouraged to think the interest was growing. They have now thirteen auxiliaries and eighteen mission-circles, and

they had been trying to pay old debts on LIFE AND LIGHT. They look forward to new work with the need of constant prayer and dependence on Him who said, "Without me, ye can do nothing."

Mrs. Butler, president of the New York Branch, found many reasons for encouragement in their Branch, which was organized two years ago. They have appointed local vice-presidents, who are doing efficient service—have added fifteen auxiliaries and seven mission-circles, while old ones have been infused with life, and made almost as good as new. In naming a new mission-circle, a little boy said, "Let's call it *Pine Needles*, because they hang on all the year round!"

Miss Wheeler, secretary for the Worcester County Branch, said, while they were very young, only two years old, they came with hearty greetings from forty-five auxiliaries, and felt that they had made a real gain in more earnest prayers, and a deeper consecration. Their field is divided into seven districts, with a secretary for each, and they boast of one auxiliary which includes every lady in the church.

Miss Edwards, of Mount Holyoke Seminary, reporting for the Hampshire County Branch, said their meetings were well-attended, though in the hill-towns there were peculiar difficulties attending them. During the year, three young ladies from Mt. Holyoke have entered the foreign work, while five others have gone to engage in independent educational work in South Africa.

Mrs. Rice, secretary of the Norfolk Conference Branch, said they were but recently organized; their quarterly meetings were of deep interest, and they hoped another year would tell of increased efficiency.

Mrs. McKay, secretary of the Woburn Conference Branch, reported that they were organized at Malden in May. Twenty-one churches were connected with them, seven of whom had no auxiliary.

Mrs. Davis, secretary of the Berkshire County Branch, said as they were the youngest of the branches, they had but little to report; but already they felt the influence of the organization in increased efficiency for work.

Mrs. McDougal, of Canada, gave brief greetings from the Canada Board, saying though the old tie between them and the mother was severed, their love for her would be undying.

BUREAU OF EXCHANGE.

A very able paper was read by Mrs. Barnes, secretary of the Bureau of Exchange, giving a graphic description of one day's work, with its varied calls and supplies, showing plainly that the Bureau is the right thing in the right place.

After singing, reports were heard from the

CONFERENCE ASSOCIATIONS.

Miss Nickerson, delegate from the Barnstable Conference Association, reported one new auxiliary; while others were holding their own.

Mrs. Horton, president of the South Middlesex Conference Association, said the aim toward which they were working was to have an auxiliary in every church, including every female member of it. A young lady had lately been sent to China by one of their churches, and this answered the question, "What shall we do to make our meetings interesting?" Send a daughter or sister, and you will never have another dull meeting.

Mrs. Cowles, president of the North Essex Conference Association, said they had increased on the whole in membership and interest, the contributions for the year having been \$1200. A pleasant sketch was given of a mission-circle of little women, showing what may be done if the heart is in the work.

Mrs. Allen, secretary of the Pilgrim Conference Association, reported one new auxiliary added during the year, with six churches remaining where there are none.

Miss Child read a report from the Mendon Conference Association, giving encouraging views of their work.

Mrs. Pierson, secretary of the Suffolk West Conference Association, reported seven auxiliaries and twelve mission-circles. \$3000 had been contributed during the year.

The meeting closed with singing, "Lord, dismiss us with Thy blessing."

WEDNESDAY.

The "sweet hour of prayer" held in the vestry, and conducted by Mrs. Burdett Hart, was, as usual, a precious prelude to the other meetings of the day, which were resumed in the church at half-past seven, A. M.

After singing, by a trio of young ladies from Dorchester, and reading of Scripture, by Mrs. Bowker, prayer was offered by Miss Downing, missionary to China, under the Presbyterian Board.

Mrs. LeRoy, president of the Woman's Union Missionary Society, presented greetings from that Board, and gave some account of their own methods of labor. Letters of greeting were also read from the Baptist Board, and from that of the Interior, expressing warm sympathy and fellowship. A letter containing warm greetings from the Pacific Board, unfortunately did not arrive till the day following the meeting; but a postal-card was received at noon on Wednesday, conveying friendly sympathy from Christian women on the Western Coast.

After singing, a review of the work for the past ten years, was read by Mrs. S. B. Pratt. Miss Borden, of Fall River, then led in a prayer of thanksgiving for the way in which the Society had been guided during its history. Miss Downing, of North China, in a short address, said she had often heard Chinese women praying for their Christian sisters in America, and returning thanks that they had sent them the Gospel.

Mrs. Gordon, of Japan, gave an interesting picture of the Ladies' Homes in Kobe, Osaka, and Kioto. That at Kobe was made especially vivid, with its beautiful situation at the base of the mountains; its charming view of Japanese farms; the waters of the inland sea, a mile away, flashing in the sunshine; the men-of-war in the harbor, and nearer, hundreds of little fishing-boats. These homes are simply Christian homes—not very unlike our own, but so different from the Japanese, where are no firesides, no books, no pictures, no sweet music, no Bible. They are Christian *homes* among thousands of un-Christian houses.

Mrs. Gordon closed by giving a prayer offered by an old lady over eighty years old, at one of their prayer-meetings: "O Lord, I have prayed to idols; I have slapped my hands together; I have prayed to the sun, moon and stars; but now I trust in the heaven-descended, cross-crucified Jesus."

AFTERNOON.

After a voluntary by the young ladies, and prayer by Mrs. Hart, of Connecticut, Mrs. Bond, from Eski Zagra, gave a life-like account of their recent flight from that place. So completely did she carry the sympathy of the audience with her, that for the time they were not sitting in peaceful Mt. Vernon Church, but hiding from bursting shells in the crowded cellar; warding off the threatened blow; escaping hastily with the scanty store of provisions; seeing the city in flames; looking on the dead and dying; sleeping on the ground; and finally, receiving with deep thanksgiving the welcome to friends and safety.

An unexpected but pleasant interruption to the exercises here took place: A band of "Pilgrim Gleaners" from North Weymouth, supposing the usual children's meeting was to be held, came up the aisle bearing a handsome new banner. They were received with kind words of welcome, and with a yet more substantial token, as, through the generosity of a few lovers of children, each one of the ten were made life-members of the Woman's Board.

Mrs. Mead, of Darien, next gave a very able paper on Mission Circles, full of suggestions of great value to all engaged in this work.

Mrs. Schneider, of the Central Turkey Mission, gave an account of mission-circles at Aintab, showing how the principle of self-denial for Christ goes on in ever-widening circles, till it embraces all mankind.

Mrs. Farnsworth, of Cesarea, said she could go back to her work very strong after hearing the reports of the two days ; but the four beautiful daughters by whom she stood surrounded on the platform, and whom she must leave behind, showed plainly how strong must be the constraining love of Christ, which could take the mother even from these. The daughters, three of whom were dressed in Turkish costume, won all hearts by their sweet singing together some of the songs of that land.

The last speaker was Mrs. Hartwell, of China, who described her tours for Gospel work, and showed some articles from that land.

When she went to the villages, men and women crowded around the foreign lady, even looking into the windows of the houses from curiosity. Many thus heard the Gospel, and it was hoped the seed would spring up and bear fruit. While formerly the people were inclined to laugh at the foreign ways, they now listened respectfully, and offered no objection to what was taught. Among the obstacles to Christianity are the many superstitions of the country, and the many feasts which are a burden to the people, men being sometimes obliged to sell their wives and sons to obtain money for the expensive festivals. The women had heard of the interest felt for them by Christian women in this country, and it was thought that in time they would be overcome by love, and turn to Christ.

After remarking that the sweetest meetings of earth must break up, and that the disciples must always come down from the Mount, where they have been with Christ, to work for him, Mrs. Bowker led in the concluding prayer.

A vote of thanks having been passed to the proprietors of Mt. Vernon Church, the ladies who assisted in singing, and to those who so efficiently served at the collation, the audience united in singing the Doxology; and the Tenth Anniversary, which was more fully attended than any previous year, was dissolved.



A LESSON FROM CHINA.—It is said that each family in China spends annually, for the worship of its ancestors, an average of at least one hundred and fifty dollars. How many families of professing Christians in this country spend half that amount annually, for the spread of the gospel of our Lord Jesus?

WOMAN'S BOARD OF MISSIONS.

RECEIPTS FROM DEC. 18, TO DEC. 31, 1877.

MRS. BENJAMIN E. BATES, TREASURER.

MAINE.

Maine Branch.—Mrs. Woodbury S. Dana, Treas., Milltown Aux., \$29; Washington Co. Conf., collection, \$6.26, \$35 26
Total, \$35 26

NEW HAMPSHIRE.

New Hampshire Branch.—Miss Abby E. McIntire, Treas., Bath, Aux., \$23; Bristol, Aux., \$1.50; Mrs. A. M. Cavis, to const. L. M. Mrs. C. F. Abbott, \$25; Campton, Aux., \$29.92; Charlestown, Aux., and "Penny Pickers," \$4.50; Claremont, Aux., of wh. \$25 to const. L. M. Mrs. Thomas J. Harris, \$35; Dover, Aux., \$53; Exeter, 1st Ch. S. S., \$25; Miss J. E. S. Leeds, New York, \$5; East Derry, Aux., \$45.50; Francetown, Aux., to const. L. M. Miss Sarah E. Kingsbury, \$25; Goffstown, "Mountain Moss Circle," of wh. \$25 const. L. M. Mrs. Clarisa J. K. Blaisdell, \$40; "Hillside Laborers," \$11; Hollis, Aux., const. L. M's Mrs. Sally R. Jewett, Mrs. S. M. Spaulding, \$50; Keene, 1st Ch. Aux., \$65; "Mission Circle," \$40; 2d Ch. Young Ladies' Sewing Circle, \$10; Young People's For. Land Asso., \$30; Meriden, Aux., \$10; Mt. Vernon, Aux., \$23; "Buds of Promise," \$11.52; New Ipswich, Aux., prev. contri. const. L. M. Miss Mary E. Taylor, \$20.50; No. Chichester, Aux., \$3.75; Portsmouth, "Mizpah Circle," \$10; Miss Cutler, \$3; Piermont, Aux., and "Mission Circle," \$31; Plymouth, "Miss'y Helpers," \$15.71; Salmon Falls, Aux., \$4.25; Expenses, \$30; balance, \$621 15
Total, \$621 15

LEGACY.

Legacy of Dea. Irenus Hamilton, Concord, \$500 00

VERMONT.

Vermont Branch.—Mrs. Geo. H. Fox, Treas., Manchester, Aux., \$29; "Mission Circle," \$16.86; Fair Haven, \$0.40; Waterbury, Aux., \$7; Westminster, Aux., \$11; West Westminster, Aux., \$4; West Rutland, a few ladies, \$8; West Brattleboro, Aux., \$20; "Happy Workers," \$5; Newbury, Aux., const. L. M's Mrs. William Clark, Mrs. S. L. Bates, \$50; Barnet, Aux., \$3.50; Barton, "Willing Workers," \$3; Danville, Aux., \$10; Bridport, Aux., \$53.50; Fairlee, Aux., \$6.80; Hartford, Infant Cl., \$5; Expenses, \$10; balance, \$223 06
Manchester.—A friend, 3 00
Total, \$226 06

MASSACHUSETTS.

Berkshire Co. Branch.—Mrs. S. N. Russell, Treas., Pittsfield, Aux., \$16.90; North Adams, \$17.17, \$34 07
Beverly.—Dane St. Ch. Aux., 90 00
Boston.—A friend, \$10; a friend for Turkey, \$5; a friend, \$1.40; a little girl on her seventh birthday, \$7; Mt. Vernon Ch., \$113.31; Central Ch., \$437; "Shawmut Helpers," \$300; "Shawmut Branch," \$200; Trinity Church, E.F.C., \$20, 1093 71
Boston, South.—Phillips Ch., "Cheerful Workers," 20 00
Boston Highlands.—Eliot Ch., Aux., 11 00
Cambridge.—Union, Aux., Shepard Ch., \$88; North Ave. Ch., of wh. \$25, by Mrs. J. M. Tyler, const. herself L.M., \$109.22; "Little Rose Buds," \$5, 202 22
Cambridgeport.—Mrs. C. L. Cristy, 1 00
Chelsea.—Miss Gracie B. Allen, 5 01

<i>Dedham.</i> —"Chapel Rays," Aintab,	\$45 00
<i>Franklin Co. Branch.</i> —Miss L. A. Sparhawk, Treas.,	5 00
<i>Hampshire Co. Branch.</i> —Miss Isabella G. Clarke, Treas., a friend, \$500; Easthampton Aux., \$70,	570 00
<i>Haverhill.</i> —"Pentucket Mission Circle,"	70 00
<i>Holliston.</i> —Aux.,	10 00
<i>Lawrence.</i> —Mrs. B. Coolidge,	3 80
<i>Maplewood.</i> —Cong. Ch.,	11 10
<i>Middlefield.</i> —"Mission Circle," Cong. Ch.,	11 76
<i>Norton.</i> —Wheaton Fem. Sem.,	25 00
<i>Waltham.</i> —Mrs. L. S. Mitchell,	1 00
<i>Waqoit.</i> —Aux.,	5 25
<i>Wareham.</i> —Aux.,	10 00
<i>Westfield.</i> —A friend,	1 80
<i>Woburn Conf. Branch.</i> —Reading, Aux.,	14 00
<i>Wollaston Heights.</i> —"Little Sunbeams,"	6 12
<i>Worcester Co. Branch.</i> —Mrs. G. W. Russell, Treas., Royalston, Aux., const. L. M. s Mrs. Mary E. Bullock, Miss Emma L. Pierce, \$50; "Mission Band," \$20; Clinton, Aux., \$19.83; Athol, Aux., \$30; Warren, Aux., of wh. \$25, to const. L. M. Mrs. Samuel Austin, Chicopee Falls, \$29,	150 83
Total,	\$2397 67

CONNECTICUT.

<i>Darien.</i> —Aux., \$60; "Busy Bees," \$13.50,	\$73 50
<i>Eastern Conn. Branch.</i> —Mrs. J. C. Learned, Treas., Hanover, Aux., of wh. \$5 from Mrs. D. A. Allen, \$6; Griswold "Pachany Acorns," of wh. \$30, pupil Battalagundu, \$47; Old Lyme, Aux., \$30; Preston, Aux., \$2,	85 00
<i>Hartford Branch.</i> —Mrs. Chas. A. Jewell, Treas., Rockville, Aux., \$10; Hebron, Aux., const. L. M. Mrs. J. H. Jaggar, \$25; Berlin, Aux., of wh. \$50 const. L. M's Mrs. Jennie S. Miller, Miss Abby Hubbard, \$83; South Windsor, Aux., \$80,	198 00
<i>New Haven Branch.</i> —Miss Julia Twining, Treas., Waterbury, 2d Ch., Young Ladies' Mission Circle sch'ship C. Home, \$125; 2d Ch., of wh. \$25 by Miss Ruth W. Carter, const. L. M. Miss Josephine Carter, \$125.90; 1st Ch., \$60; Winsted, Aux., \$50; Saybrook, Aux., \$7.95	368 85
Total,	\$725 35

NEW YORK.

<i>New York State Branch.</i> —Mrs. T. H. Knollin, Treas., Sandusky, Aux., \$18.10; Fairport, Aux., \$20; Pulaski, Aux., \$20; Crown Point, Mrs. Trimble's S. S. Cl., \$1.25; "Willing Hearts," \$3.95; a few friends, \$6.20; Flushing, Aux., pupil Ceylon, pupil Foochow, \$70; Lockport, "Cheerful Helpers," \$25; 1st. Cong. Ch., Aux., \$23.93; Millville, Aux., \$3; Walton, Aux., \$15.49; "Agavni Circle," \$60; Jamestown, Aux., \$25; Albany, 1st Cong. Ch. S. S., Japan, \$47.43; Expenses, \$6.78; balance,	\$332 57
<i>Rensselaer Falls.</i> —Aux.,	15 49
Total,	\$348 06

PENNSYLVANIA.

<i>Philadelphia Branch.</i> —Mrs. A. W. Goodell, Treas., Orange, Aux., \$16.85; "Mission Circle," \$10; Washington, Aux., \$24.10,	\$50 95
Total,	\$50 95

ILLINOIS.

<i>Beardstown.</i> —Cong. Ch.,	\$2 40
Total,	\$2 40

TENNESSEE.

<i>Chattanooga.</i> —Mrs. Temple Cutler,	\$5 00
Total,	\$5 00

WISCONSIN.

<i>River Falls.</i> —A friend,	\$1 40
Total,	\$1 40

FAMINE IN INDIA.

Received and transmitted,	\$25 58
General Funds,	\$4,413 30
Life and Light,	1,009 03
Weekly Pledge,	2 02
Leaflets,	1 35
Legacy,	500 00
Famine in India,	25 58
Total,	\$5,951 28

RECEIPTS FROM JAN. 1st TO JAN. 18th, 1878.

MAINE.

Maine Branch.—Mrs. Woodbury S. Dana, Treas., Portland, 2d Parish, "Happy Workers," \$11.88; Harpswell Centre, "Little Helpers," \$3.18; Farmington, Aux., \$9.60; Waterford, Aux., prev. contri. to const. L. M. Mrs. Charlotte Dorr, \$5; Gorham, Aux., to const. L. M.'s Mrs. H. S. Huntington, Mrs. Jas. Irish, \$50; Madison, Aux., \$5, \$84.66
Alna.—A friend, 40
West Falmouth.—A friend, 51
 Total, \$85 57

NEW HAMPSHIRE.

New Hampshire Branch.—Miss Abby E. McIntire, Treas., Amherst, Aux., \$28; "Carrier Doves," \$5; two little boys, \$0.30; Durham, Aux., \$17.85; Exeter, Aux., \$21.18; Lebanon, Aux., \$35; Nashua, Aux., \$101.17; "Penny Gatherers," \$50; New Ipswich, Mary Seymour, \$1.60; Oxford, Aux., \$13.50; Hampton, Aux., \$15; Mason, \$7.27; Plymouth, Aux., \$15; Portsmouth, Aux., \$13.75; friends, \$5; Newcastle, a few friends, \$4.25; Tamworth, Mrs. A. M. Davis, \$1; Milton, Aux., \$1.50; "Mission Band," \$2; Hollis, "Busy Bees," to const. L. M. Miss Lucy E. Worcester, \$25.60; Hopkinton, "Cheerful Workers," \$47; Antrim, Ladies' Presb. Ch., \$10, \$420 97
 Total, \$420 97

MASSACHUSETTS.

Andover.—Aux., \$13.60; So. Ch. S. S. Cl. of girls, \$7, \$20 60
Boston.—Mrs. C. C. Coffin, \$1.40; Mrs. J. Bancroft, \$20; Mrs. Freeman Allen, \$200; a friend of Missions, \$3; Mrs. Henry Smith, \$5; Inmates of Refuge, \$10; "Olivet Merry Workers," \$20; "Shawmut Br. Mission Circle," \$40; Old So. Ch., "Bartlett Band," \$9; Park St. Ch., \$5; Berkeley St. Ch., \$5.50; Olivet Ch., \$6.50; Union Ch. \$1.50; Shawmut Ch., \$1.50; Highlands, \$0.50, \$328 90

Boston Highlands.—Walnut Ave. Ch., Aux., \$39 00
Braintree.—Young Ladies' Miss'y Society, 15 80
Brookline.—E. P., 1 00
Charlestown.—Mrs. Robie, 1 00
Charlton.—A few ladies, 11 00
Chelsea.—Mrs. R. H. Allen, 1 00
Dalton.—S. S. penny contributions, 5 00
Danvers.—Maple St. Ch., Aux., 85 25
Dedham.—Aux., 100 00
East Falmouth.—Aux., \$7.08; Helping Hands, \$1.35, 8 43
Framingham.—Plymouth Ch., Aux., 50 35
Georgetown.—Mrs. E. H. Titus, 1 40
Groton.—Mrs. D. Adams, 1 00
Halifax.—Aux., 12 00
Hampshire Co. Branch.—Miss Isabella G. Clarke, Treas., North Amherst, Aux., to const. L. M.s Mrs. Elizabeth C. Marsh, Miss Ellen Hobart, \$50; Amherst, Aux., \$94; Plainfield, Aux., \$19; a lover of the cause, \$5; Easthampton, Aux., \$15; Chesterfield, Aux., \$15, 198 00
Hanover.—Aux., 11 00
Holbrook.—A friend, 5 00
Hyde Park.—Little Harold's bank, 56
Jamaica Plain.—Aux., 106 59
Kingston.—Aux., 8 00
Lynn.—A friend, to const. L. M. Mrs. William T. Hill, \$25; North Ch., \$20; First Ch., Aux., of wh. \$25, to const. L. M. Mrs. James Flint, \$50, 95 00
Manomet.—2d Ch., Aux., 10 00
Medfield.—Mrs. S. B. C., 5 00
Merrimac.—Aux., 90 00
Methuen.—Aux., 15 00
Natick.—Aux., \$32.75; Young Ladies' Aux., \$23.54; "Busy Bees," \$5.27, 61 56
Newton.—Elliot Ch., Aux., 23 65
Pepperell.—Aux., 12 00
Richmond.—"In Memoriam," Mrs. H. C. Brown, 10 00
Salisbury.—Mrs. Dolly Colby, 1 00
Sandwich.—Aux., to const. L. M. Mrs. C. C. P. Watterman, 25 00
Saugus.—Mrs. F. V. Tenney's Cl., 3 50
So. Framingham.—Aux., of wh. \$25, to const. L. M. Miss Louisa C. Eames, 45 00
Springfield Branch.—Miss H. T. Buckingham, Treas., Sp. 1st Ch., 13 18
Sudbury.—"May Flower Mission Circle," 40 00
Taunton.—Aux., 100 00
Walpole.—Aux., to const. L. M.s Miss Anna B. Plimpton, Mrs. Edward C. Craig, 50 00

<i>Waltham</i> .—Aux.,	\$19 20
<i>Ware</i> .—Aux., of wh. \$50, by Mrs. William Hyde, and Sarah R. Sage, to const. L. M. Miss M. R. Sutton, Mrs. John Q. Hill,	116 02
<i>Wellesley</i> .—Mrs. L. W. Dana,	10 00
<i>West Roxbury</i> .—Aux.,	24 00
<i>Woburn Conf. Branch</i> .—Lexington, Aux., of wh. \$25, by Mrs. C. C. Goodwin, to const. L. M. Miss Alice P. Goodwin,	31 40
<i>Yarmouth</i> .—Aux.,	7 00
Total,	\$1,818 39

RHODE ISLAND.

<i>Rhode Island Branch</i> .—Miss Anna S. White, Treas., Pawtucket, Mrs. Dr. Blodgett, to const. L. M. Miss Emily Aplin,	25 00
Total,	\$25 00

CONNECTICUT.

<i>Cromwell</i> .—Aux., with prev. contri. to const. L. M.'s Miss Mary Sage, Mrs. Ralph B. Sprague, Mrs. Harriette W. Wheeler	\$58 80
<i>Eastern Conn. Branch</i> .—Mrs. J. C. Learned, Treas., Norwich, 2d Ch., \$25.25; "Mignonette Seed," \$4; Norwich Town Lathrop Memorial Soc'y, \$59.67; "Ant Hill Mission Circle," \$5; New London, 1st Ch., \$69.33; Stonington, 2d Ch., \$8.02	171 27
<i>New Haven Branch</i> .—Miss Julia Twining, Treas., Chester, to const. Mrs. Lysander T. Spaulding a L. M., \$25; Cornwall, (\$40 for Marsovan sch'ship; \$10 fr. "Hillside Workers"), \$50; East Hampton Union Church, to complete L. M'ship of Miss M. A. West, \$10; Fair Haven, Second Ch., \$17.80; Middletown, \$24; New Britain, \$106; New Haven, Center Ch., \$7; East Ch., \$17; Fair Haven, First Ch., (\$25 fr. Mrs. Sarah Morris, to const. Mrs. Edmund Goodrich, L. M.), \$128.50; North Ch., \$91.30; Norwalk (\$170; \$45 from Sunbeam Circle, for Dakota sch'ships), \$215; South Canaan, \$6; Stamford (\$50 for B. R., at Bitlis), \$60; Thomaston "News Bearers," \$21.39; Torrington, earned by children, for famine sufferers in India, \$10; Washington, \$41; Westville (\$40 for Marsovan sch-	

ship), \$60; Westville Y. L. M. C., for two Ahmednuggar sch'ships, \$40,	\$929 99
<i>Wethersfield</i> .—Miss Frances Wright,	1 00

Total, \$1,161 06

NEW YORK.

<i>New York State Branch</i> .—Mrs. T. H. Knollin, Treas., Sherburne, Aux.,	\$50 00
<i>Alden</i> .—E. F. Wickes,	2 40
<i>Brockport</i> .—Aux., pupil Harpoot,	40 00
<i>New York City</i> .—Olivet Mission, S. S. primary Cl.,	15 00
<i>Penn Yan</i> .—Mrs. C. C. Sheppard,	50 00
<i>Watertown</i> .—Mrs. S. H. Morgan,	1 00
Total,	\$158 40

VIRGINIA.

<i>Poplar Mt</i> .—Etta, Emma, Eva Bingham,	\$ 75
Total,	\$ 75

OHIO.

<i>Windham</i> .—Young Ladies' Mission Band,	\$34 50
Total,	\$34 50

MINNESOTA.

<i>Chatfield</i> .—Presb. S. S.,	\$22 00
Total,	\$22 00

CALIFORNIA.

<i>Havilah</i> .—A friend,	\$20 00
Total,	\$20 00

CANADA.

<i>Montreal</i> .—Mrs. McDougal,	\$1 00
Total,	\$1 00

General Funds,	\$3,747 64
"Life and Light,"	1,045 00
Weekly Pledge,	12 23
Leaflets,	4 60
Interest on Baldwin Fund,	450 00
Total,	\$5,259 47

MISS EMMA CARRUTH, *Ass't Treas.*

Department of the Interior.

WORK AMONG WOMEN IN CEYLON, 1877.

By permission, we give to our readers the following encouraging and suggestive statements in regard to the work of our missionaries and native Bible-readers, in behalf of the women of Ceylon, from the Annual Report of the Mission:—

“It is evident that this most desirable of all Christian efforts among us has lost none of its interest. It does not appear that the women of Jaffna are any more ready to listen to the Gospel out of love for it, but that continual and repeated efforts to reach them are meeting their appropriate reward. The Gospel thus taken to the people and pressed upon their attention, is beginning to bear fruit in a better attendance at the girls’ schools, in an incredible desire among the older girls and married women to learn to read, in the sending to boarding-schools of girls from the artisan castes homes, in increased attendance upon woman’s prayer-meetings, and, as we believe, in stirring up Christian women to do more for the conversion of their heathen neighbors.”

Miss Hillis, at Panditeripo, and Miss Howland, at Tillipally, having given their entire time to this work, find many things to encourage them. Miss Hillis writes: “The plan adopted last year, by the Christian women, of assisting the Bible-women by gathering the heathen women into their houses for meetings, has been continued through this year, and bids fair to become a permanent practice. Besides the Bible-women and two or three Christian women, there are usually from five to twelve heathen, or Romanists, present. So far as can be judged from the reports of these meetings, they have been interesting and profitable.

The lessons assigned to the Christian women of the stations, Panditeripo and Tillipally, are studied here with much interest. All are expected to prepare the lessons, and, if not able to attend the weekly meeting, to be ready to recite them when called upon at home. During the last three months several women have taught classes in the Sabbath-school, and others have held meetings with

the school girls, and this not in response to any request that they would do so. The number of girls in each school is at least three times as large as last year. A year's careful work would develop a strong desire to study, as has been shown at Tillipally. At the village of Virilan, one of the Bible-women has been much encouraged by the readiness of the people to hear the Bible; they are Romanists. In response to earnest invitations, several visits have been made to another village, and there two women are learning to read, and a large number of the girls are in the schools, and are doing well. To some urgent calls from the Romanists it has been impossible to respond, and when something has been attempted, it has not always been possible to give the persistent, individual instruction, without which there is little reason to expect results. Only through reading the Bible themselves, can they get the truth often, and in its purity, unless the number of Bible-women is very greatly increased, and their preparation for the work is very different."

Miss Howland, at Tillipally, writes: "The work among the heathen women at Tillipally increases in interest. The forty or fifty houses which I try to visit regularly keep my time fully occupied, and there are many other houses where they would gladly receive me, or a Bible-reader, if we had one to give them. There are now fifteen women and girls who are reading the Bible, or portions of it, for the first time. With three exceptions, these all learned their alphabet within two years, and we feel more than repaid for the time spent in teaching them. The three young women who have been before reported as interested, do not lose their interest, but have not yet courage to take a stand as Christians. They ask that the pastor and his wife come occasionally to hold meetings, that their friends may know more about this religion. One of the pleasantest parts of the work to me is the sewing-class for poor women, on Saturday afternoons; the average attendance for several months has been from thirty to forty. I was much interested in finding that a little child of one of these mothers could sing a lyric which her mother learns to sing on Saturdays, and also to hear that she teaches her little ones each night to repeat the Lord's prayer, which she had learned here with the other women. One of the Christian women gave her time every Saturday afternoon for several months, until she was taken sick, in helping to teach them to sing and to give them Bible instruction."

Mrs. W. W. Howland says: "I have met the Christian women near the station twice a week. Sabbath afternoon the S. S. lesson for the coming Sabbath is prepared. Tuesday afternoon there is a Bible lesson. Wednesday afternoon the girls of the station-school

come in for a meeting instead of having the usual sewing; the attendance is voluntary, but usually thirty or forty come, in two divisions, and give good attention. Sabbath morning some time is given to singing with the school-girls, who gather on the veranda; afterwards, the best readers are put into a class and study the S. S. lesson-paper. We hope, through these girls, to reach *some* homes; still the question comes up with painful interest, How are we to get at the more than *four thousand* homes not yet reached by the Bible-woman or the missionary lady?"

INDIA.

LETTER FROM MRS. HORSLEY.

THE marriage of Miss Mary E. Rendall, of the Madura Mission, to Rev. Hugh Horsley, of the Church Missionary Society, last September, while it removes her from her former field of labor, and sunders the ties which connected her with our Board, does not diminish her interest or active participation in missionary service, as is indicated by the following extracts from a recent letter addressed to the Auxiliary in Union Park Church, Chicago, which has heretofore supported her:—

"My present home is forty-five miles from Madura, and the work is very much the same. There are two boarding-schools here, one for boys, and one for girls, with forty pupils in each; so we have about eighty children around us. In addition to his station-work, my husband frequently visits the neighboring villages, and I hope often to accompany him.

"The chief thing that has met us everywhere in the work for the past year and a half, has been the constant distress from famine. One cannot help but be weighed down, and have a sense of weariness, from seeing so much suffering, while we have been utterly unable to render the poor distressed ones the assistance we have longed to give them. I could tell most sorrowful tales of many who have suffered from fearful want, and at last have died from mere starvation. Our eyes have become accustomed to the sight of skeleton babies and children. Government has done very much to alleviate the suffering, but there are hundreds and thousands whom it does not touch. You will be glad to hear that now we are being blessed with refreshing showers of rain, which, if the Lord will graciously continue, will bring us good harvests, and we may hope in time this dreadful famine will be removed; but it will be long

before all traces of the scourge are obliterated. Great numbers have left this part of the country for other places, in search of work, and still greater numbers have died, so that labor in the future will be very high.

"The boarding-school at Madura has continued much the same. I think I have noticed among the girls that the desire to do a thing because it is right, is growing stronger and stronger. This is one of the great lessons I have tried to impress upon them,—the uselessness of *eye-service*. There have been more deaths from cholera, and other diseases, among the relatives of the girls, than ever before. For several weeks sorrow and weeping for lost friends were familiar events. In this way, I think, some were brought to see the need of preparation for death as they never had done before, and a few have come out on the Lord's side.

"The most interesting part of the work has been in a village called Solavandum, twelve miles from Madura, on the railway. I think I have written you about this place before. The Catechist's wife there is a very earnest, godly Christian, and is, indeed, as "a light set upon a hill." She has had a school of twelve little high-caste heathen girls under her care for about two years, and we think that through its influence one little girl named Chinna-tharyee (little mother) has been converted. She gives every evidence of being a Christian child. There are in that village at present, eleven heathen women learning to read, and it is really quite wonderful to see the hold that Parkiam, the catechist's wife, has upon them, and also upon many others. The last time I was there I visited each house where there were women studying, and heard their lessons. Chinna-tharyee's oldest sister, who is married in that village, is now very much impressed with the truth; she is learning to read, as are also two other women in the same house. I have learned that Chinna-tharyee, who, up to this time, has lived with her married sister, will in a few months come back to her father, whose house is in a village about three miles from us. I am very glad, and shall go to see her as often as possible when she comes, hoping that through her I can get a hold upon some others in that place. Another woman in Solavandum, Angammari by name, has finished the first book, and has been studying the Gospel of John for some time. She comes to church regularly, and I feel sure she is not far from the kingdom, if, indeed, she is not already a Christian. The work in that village is most encouraging; I have been accustomed to go there once a month, but was too busy in August and during the part of September which I spent in Madura, to go there as usual; so I promised the women that when I came in October to meet my sister I would bring her and introduce her to them,

and in this way I pacified them. I hope you will pray especially for the women in this village, that the Lord will carry on his work there, and that many precious souls may be saved.

In another village three miles from Madura, is also a little movement among an entirely different class of women, the lowest of the low, and the poorest of the poor. The wife of the catechist there is a very faithful worker; she has taught twelve poor women, the most of them very old, how to say the Lord's prayer. The last time I visited the village, while seated one day on the little low veranda of the catechist's house, I was very much pleased, and also amused, as these poor learners gathered around me, and with glad faces twisted and turned their mouths and tongues to say those beautiful words that the Lord has taught us. They seemed delighted at their success, and I urged them to keep on in the good work they had begun. They are now learning the life of Christ. Their minds are so vacant, darkened, and hardened, that one has to go even below a child's mind in order to reach them and fasten a single idea; and as to their memories, they haven't any; but if they really become interested, and learn anything, it is a grand victory."

JAPAN.

LETTER FROM REV. P. U. SAWAYAMA.

THE following extracts from a private letter from Mr. Sawayama, pastor of a church in Osaka, Japan, will be read with interest:—

OSAKA, Oct. 8, 1877.

I baptized two men at the First Church in the city yesterday. One who received baptism lately in my church was a doctor, who is about sixty years old; he was a Buddhist. When we examined him it was most satisfactory in every matter; and then we asked him if he will give up anything which does not honor Christ and does not make useful in man, even though the thing may not be bad or wicked, and he said he would. Then we asked him to give up his smoking, which is not for any honor for Christ, though we cannot say that those who smoke are not true Christians; he said that he was willing to give it up. A few days after he sent word that we should wait his baptism till next time, on account of that he cannot yet give up his smoking. Then I went to see him, and I noticed that he was reading the Bible, and praying and fasting. He

told that he had been smoking day and night during these forty years, therefore it is very hard for him to give it up; but he said that he is willing to give up even his life for Christ's sake, if it need be. And why cannot smoking be given up? Because he thinks his faith is not yet strong, so he will pray God to give strong faith to overcome this thing; and that time we knelt and prayed together, and a few days after that he was succeeded to give it up entirely. This doctor led an old couple who were also strong Buddhists. Since they gave up to associate with their former friends, former friends with priest come to their house many times to try to lead them back to the former faith; but they told them that this is the true way, so they better come and hear about the way. They brought the priest to our church, and they are now trying to lead Buddhists to hear the Gospel of Christ.

When I went home this summer, I found one young man who became very much interested in Christianity. He came to study Bible every day while I was there, and when I came back to Osaka, he also came with me as far as Kobe. In that place he has a cousin, who is a high officer. This young man now decided to become a minister, but his cousin wanted him to become officer. But if he should become officer, he cannot sometime keep Sabbath; so he told his cousin that he like rather to be a slave to keep God's most holy law, than to become officer to break it; so he cannot anyway obey his cousin's advice. Then his cousin said to him that he cannot keep him in his house, so he better go anywhere he like. But this young man has not any money now, so he did not know what he should do, and I wrote him to come to my place; and so he came last Saturday. Now he wishes to be baptized as soon as it is right time. He told me yesterday, that his faith is increasing every day.

OCTOBER 30.

The interest in my little church is very great. Every one of my church-members is trying to work for our dear Saviour with the uttermost strength, and is willing to sacrifice all; and I think they can almost say boldly with Paul: "For me to live is Christ, and to die is gain." Eight persons — two women and six men—hope to be baptized by the next communion. We had a very pleasant visit from Mr. Burnell, the evangelist. He has been preaching in Kioto for the past ten days, and a few days ago he came to this city, and preached in our chapel, and I interpreted it. The next day he spent in going around to see the government institutions. I went round with him, and acted as translator. He knows many of my Evans-ton and Chicago friends, and so I enjoyed more with him a talk on many things.

CHINA.

THE CHINESE NEW YEAR.

BY MISS J. G. EVANS.

THE Chinese New Year occurs early in February, and at that time all try to look clean and bright, if they can. It is the grand holiday of the whole year. Shops are closed, and everyone is visiting, feasting, or sight-seeing. We enjoy seeing so many clean people, even if we know that the cleanliness is only on the outside.

This is also the occasion for many heathen ceremonies. Last night was the time for burning the old "kitchen god," having first stuck his mouth together with molasses candy, so that he cannot repeat to the higher god any of the wrong deeds which may have been committed during the year. From the time he is burned until the New Year, they have no god, and can do what they please. They laugh at each other for believing such things, yet are so bound to their superstitions, that it is hard to break away from them. One of our servants went home a few days ago and burned his household gods. Another has just gone home, and we are anxious to know whether he will do the same. He says he believes in Jesus. I think this will prove whether he does or not.

 ITEMS.

AINTAB.—Miss Shattuck's health requiring a change of scene and opportunity for rest "outside the line of Turkish-speaking people," she passed the months of September and October among the mountains of Lebanon, entertained most cordially by members of the Syrian Mission. Nine days were spent "in a little trip, seeing the cedars, beautiful fountains, and pretty villages, without having any care, or work among the people," and a fortnight in the village of Abeih, the old home of Mr. and Mrs. Calhoun, where they labored some twenty-five years. After her return to Aintab, she writes: "About the time of my leaving Beirut, I began to feel new vigor, and have been gaining ever since."

Referring to her work of the previous winter at Oorfa, she adds: "I propose going soon to Oorfa, if I can have an American companion, hoping so to wind up the machinery there, as to give us reasonable hope of its running well through the winter; and then I am ready for work wherever I am most needed."

MISS MYRA CALHOUN, who joined the Mission at Fort Berthold, D. T., in October, has recently been added to the list of missionaries of the W. B. M. I.

Home Department.

MISS EMMARETTE WHIPPLE.

A TRIBUTE BY MARY C. COLLINS.

“His servants shall serve Him; and they shall see His face.” Rev. 22:3, 4.

IN the autumn of 1873, I first met Miss Whipple, when her quick step, bright eyes and beautiful face, all seemed to indicate perfect health. She attended church regularly, and was seldom absent from evening meetings or ladies' prayer-meeting. When detained from Sabbath-school, she always secured a teacher to take her place. Her class of boys appreciated her interest in them, and the work she began is still going on. She wrote letters to them after she left, and never forgot to pray for them. Soon after going to Keokuk she entered a Sabbath-school there which had almost ceased to exist; she was teacher and superintendent, and of her class of young ladies several became Christians. During this time she attended a revival meeting, and worked so effectively, that through her influence a number became Christians, among them eight or ten young men. She was a teacher in the Institute, which involved study, and besides attending these evening meetings, visited from house to house, calling for servant-girls and taking them to church; some of these girls were also brought to Christ. Seeing her zeal, I said to her, “I want you to go with me as a foreign missionary.” “Where?” “Wherever the Lord directs.” “Yes, I will go,” she responded. After being appointed by the A. B. C. F. M., she went home to Wisconsin to spend the summer and to “rest;” how she “rested,” you will understand when you hear of her summer's work. She organized a Sabbath-school where there was none, was superintendent and teacher, and met the people one evening each week, to teach them to sing the Sabbath-school hymns. She visited the homes, walking long distances to urge attendance; and made dresses and trimmed hats for those who otherwise could not come. She wrote many letters to her friends, many business letters, a letter each week to her Sabbath-school classes in Keokuk, and prepared her wardrobe for a two year's stay in Dakota. She spent September with her friends in Keokuk, and secured a superintendent for the school she had left there, out of which has grown a school numbering about two hundred, and a Congregational Church. In October, 1874, we attended the annual meeting of the American Board in Chicago, and

were soon on our way to Dakota. From Yankton to our mission home it was necessary to travel overland, and Miss Whipple soon became so well acquainted with camp-work, as to be of great service, her willing heart and ready hands adding much to the pleasure of the trip.

Immediately on arriving at the Mission, she went to work, doing whatever her hands found to do; sawing, cutting, and nailing, she converted our packing-boxes into furniture for our room. As soon as she knew the Dakota alphabet, she began to teach the evening-school for men, and was so zealous that quite a number learned to read and write. She visited the villages, read to the women, taught in the sewing-school, and we now often see men with suits on which she taught their wives or sisters to make. I have often wondered at her great amount of physical strength. When we started East, in the spring of 1877, she said: "I feel that the Lord is leading me, for I have prayed a great deal about this matter, and there seems no reason why I should not go home. Perhaps He has a work for me to do there." And He had a work for her. She was to die the death of a Christian, after testifying for Jesus. In Des Moines, Keokuk, and Burlington, in Galesburg, Knoxville, and Amboy, at Glencoe and Chicago, she talked to the people of her work, and of her joy in it. She said: "I could not do this were it not for the work's sake, and that I feel the Lord wants me to do it. I may make a few friends for the Mission."

Well do I remember how she stood in the First Congregational Church of Chicago, telling the ladies how promising our field was, and how we needed a chapel. Her burning cheeks and feverish pulse told too plainly that she suffered even as she spoke. Our Father directed us to a hospitable Christian home, where she received every possible kindness from Mrs. Danolds and others. Oh, those days and nights of suffering! How sweetly she bore it all! She was patient and courteous, never failing to thank those who did anything for her. In all these days she felt that she was suffering the will of God. In answer to my question, "When will you get better?" she quickly replied, "Whenever the Lord wills. He will do all things right." She often prayed for her physician, and said once, "Tell Mr. ——— I am praying for him in my heart." Even in her delirium her active mind was at her favorite pursuit, working for others. The last day of her life on earth she said: "When shall we all be at home again?" she was so anxious to go back to the Mission.

Doubtless thinking of the beautiful figure of the marriage-supper of the Lamb, she said, "Tell Him to come—I am all ready; tell Him not to wait." Then, as I laid her back on her pillow, she looked earnestly into my eyes, and said, "Work for Missions!

Work for Missions! WORK FOR MISSIONS! Christ died for Missions. The boat has come — let me step in — I must go." And she passed over to the other side. In my arms I found only the beautiful casket that had held the priceless gem.

The Indian women, on my return to Dakota, gave me a cordial greeting. They said, "We are rejoicing to see you; our hearts are glad because you have come; but our hearts are sad because the other one comes no more." The women and children wailed in token of their sorrow. One Indian whom Miss Whipple taught to read and write, wrote me a note, saying, "We are glad to see you, and to shake hands with you; but we used to see two; now only one we see; therefore are our hearts sorrowful." They loved her, as did all who knew her. Her life was a noble one, a beautiful one, and her death triumphant. "And to her it was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints."

THE NEBRASKA MEETING.

THE Ladies Missionary Association of Nebraska, met Oct. 27, 1877, in the Congregational Church in Crete. From reports given, we gather that there is an increased interest on the subject of Missions among our ladies. Mrs. Farwell read a paper on *Womans' Work in the Church*. Mrs. Dean gave us a very graphic description of Missionary work in India, and illustrated it with various Indian curiosities. Rev. Mr. Humphrey, of Chicago, then addressed the association, after which the following resolution was presented by Mrs. H. H. Gates, and adopted: "*Resolved*, that we earnestly recommend to the ladies of all our churches to organize societies, auxiliary to our State Society." We have now ten auxiliary societies.

MRS. HENRY BATES, *Sec.*

RECEIPTS OF THE WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

FROM DEC. 15, 1877, TO JAN. 15, 1878.

MRS. FRANCIS BRADLEY, TREASURER.

OHIO BRANCH.			
Mrs. M. B. Monroe, Akron, Treas.		<i>East Toledo.</i> —Aux.,	\$3 00
<i>Brownhelm.</i> —Aux.,		<i>Painesville.</i> —Aux., for Miss	
<i>Coolville.</i> —Aux., for work at		Parsons,	113 80
Ft. Berthold,		<i>Ravenna.</i> —Aux.,	18 05
<i>Cuyahoga Falls.</i> —Aux., for		<i>Springfield.</i> —Aux., for Miss	
Miss Parmelee, \$12.50; for		Parmelee,	9 00
Miss Collins, \$10,		<i>Steubenville.</i> —Aux., for Miss	
		Parmelee,	10 00
		Total,	\$222 67

INDIANA.	
<i>Michigan City.</i> —Aux.,	\$23 95
Total,	\$23 95

MICHIGAN.	
<i>Alpine and Walker.</i> —Aux.,	\$2 00
<i>Augusta.</i> —Aux.,	5 00
<i>Charlotte.</i> —Aux.,	17 37
<i>Grand Rapids.</i> —Aux.,	79 00
<i>Jackson.</i> —1st Cong. Ch., Aux., to complete Miss Hollister's salary, and to const. Mrs. A. E. Billings and Miss Mary E. Nash, L. M.s,	50 00
<i>Marshall.</i> —Aux.,	13 00
<i>Union City.</i> —Aux., for Kobe Home,	18 75
Total,	\$185 12

ILLINOIS.	
<i>Alton.</i> —Aux., Ch. of the Re- deemer,	\$7 60
<i>Blue Island.</i> —Aux.,	9 50
<i>Chicago.</i> —1st Ch., Aux., \$36.88; Lincoln Park Ch., Aux., \$25; Plymouth Ch., Aux., \$11.30; New Eng. Ch., \$8 84,	82 02
<i>Elgin.</i> —Aux., for Miss Dudley	20 00
<i>Galesburg.</i> —1st Cong. Ch., Aux.,	12 75
<i>Geneseo.</i> —Aux.,	28 27
<i>Granville.</i> —Aux.,	11 60
<i>Oak Park.</i> —Aux.,	17 40
<i>Onarga.</i> —Mrs. L. C. Foster,	20 00
<i>Quincy.</i> —Aux., for Miss Evans,	34 00
<i>Summer Hill.</i> —Aux.,	1 70
<i>Sycamore.</i> —Aux., for Armenia College,	7 00
<i>Wheaton.</i> —Aux., for Miss Dud- ley,	8 84
Total,	\$260 68

WISCONSIN.	
<i>Alderly.</i> —Aux.,	\$5 00
<i>Beloit.</i> —Aux., wh. const. Mrs. B. Durham L. M.,	39 13
<i>Darlington.</i> —Aux.,	11 45
<i>Delavan.</i> —Aux.,	39 75
<i>Ft. Atkinson.</i> —Aux.,	10 50
<i>Lancaster.</i> —Shining Lights,	2 50
<i>Ripon.</i> —Aux., wh. const. Mrs. Lucy F. Kenaston L. M.,	25 00
<i>Whitewater.</i> —Aux., for Miss Taylor,	30 38
Total,	\$163 71

IOWA.	
<i>Atlantic.</i> —Aux.,	\$5 00
<i>Bowen's Prairie.</i> —Aux., \$5; Sunday School, \$3,	8 00
<i>Carroll.</i> —Mrs. G. W. Palmer,	10 00
<i>Chester Center.</i> —Aux.,	17 00

<i>Davenport.</i> —Aux., \$38.35; "Wide-Awakes," \$5,	\$43 35
<i>Des Moines.</i> —Plymouth Ch. S. S., for pupil in Miss Porter's school,	22 82
<i>Lansing Ridge.</i> —Ladies' Cent Soc. of German Cong. Ch.,	4 75
<i>Muscatine.</i> —Aux., for Miss Day, and to const. Mrs. A. Pettibone and Mrs. A. Miller L. M.s,	50 00
<i>New Hampton.</i> —Aux., for Miss Day,	3 20
Total,	\$164 12

MINNESOTA BRANCH.	
Mrs. J. W. Strong, Northfield, Treas.	
<i>Austin.</i> —Aux., for Miss Bar- rows, and to const. Mrs. Es- ther S. White L. M.,	\$29 00
<i>Minneapolis.</i> —Plym. Ch., Aux., for Miss Barrows,	25 00
<i>Northfield.</i> —Carleton College, Aux., for Armenia College,	17 55
<i>Winona.</i> —Aux., for Assistants in the Kobe School,	78 00
Total,	\$149 55

MISSOURI BRANCH.	
Mrs. J. H. Drew, St. Louis, Treas.	
<i>St. Louis.</i> —1st Ch., Aux.,	\$16 00
Total,	\$16 00

NEW HAMPSHIRE.	
<i>Hanover.</i> —Mrs. S. C. Bartlett, wh. const. Miss Amy Blatch- ford, Chicago, L. M.,	\$25 00
Total,	\$25 00

NEW YORK.	
<i>New York.</i> —"Silent Workers" of Olivet Chapel, for Olivet Chapel day school, Harpoot, Turkey,	\$6 00
Total,	\$6 00

MISCELLANEOUS.	
Sale of envelopes and pam- phlets,	\$11 00
Toward expenses of travel of missionary delegate,	2 00
Total,	\$13 00
Total for the month,	\$1,229 80
Previously acknowledged,	773 89
Total,	\$2,003 69

ERRATUM.—In the November Number, \$38.15, credited to the U. P. Ch. Aux., Chicago, should have read \$41.65 from 1st. Ch. Aux., Chicago, of wh. \$25 const. Miss S. E. Gates L. M.

The following "Tabular Statement" was prepared as an appendix to a paper on "The Work of American Women in Foreign Missions," by Mrs. M. B. Norton, read before the Woman's Congress, in Cleveland, O., Oct. 11, 1877.

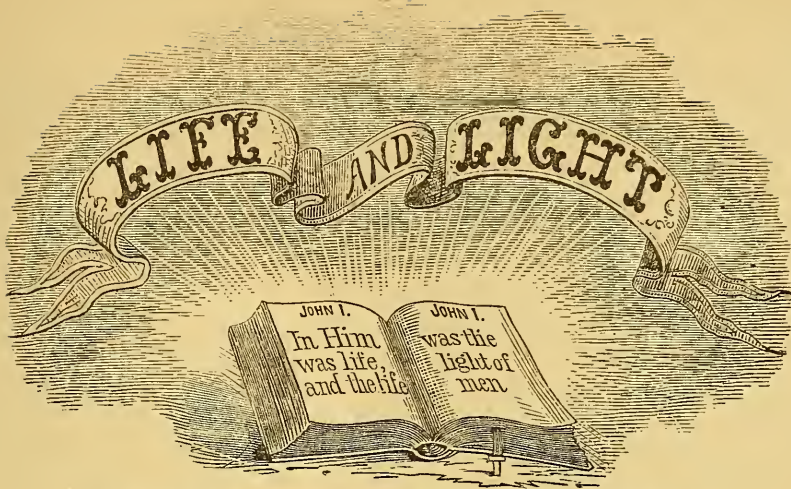
NAME OF SOCIETY.	Denomin- ation.	Orga- nized.	Periodicals.	Address of Secre'y.	Receipts last Yr.	Receipts from begin'g.	Auxil- iary Soc's.	Mission- aries.	Native helpers.	Schools.
Woman's Union Mission- ary Society.	Eight Denomin.	1861.	"Missionary Link," "Life and Light for Woman," "Missionary Ech- oes in Well- Spring."	Miss S. D. Doremus, 47 E. 21st Street, N. Y. City.	\$33,995.91	\$452,685.18		36		
Woman's Board of Mis- sions.	Congrega- tional.	1868.	"Life and Light for Woman," "Missionary Ech- oes in Well- Spring."	Miss A. B. Child, No. 1 Cong'l House, Beacon St., Boston, Mass.	67,925.21	406,534.51	1300	67	54	79
Woman's Board of Mis- sions of the Interior.	"	1868.	"Life and Light for Woman," "Missionary Ech- oes in Well- Spring."	Miss S. Pollock, 75 Madison Street, Chicago, Ill.	21,765.29	104,417.04	587	25	35	29
Woman's For. Missy. Soc'y of the M. E. Church.	Methodist.	1869.	"Heathen Wo- man's Friend," "Woman's Work for Woman," "Child's Work for Children."	Mrs. L. H. Daggett, 36 Bromfield St., Boston, Mass.	67,698.27	404,000.00	2196	23	140	138
Woman's For. Missy. Soc'y of the Pres. Church.	Presbyte- rian.	1870.	"Our Mission Field," "Woman's Work for Woman," "Child's Work for Children."	Mrs. A. L. Massey, 1334 Chestnut St., Phila., Pa.	87,650.14	362,233.12	1143	87	146	104
† Ladies' Board of Mis- sions.	"	1870.	"Our Mission Field," "Woman's Work for Woman," "Child's Work for Children."	Mrs. W. P. Prentice, 9 West 16th St., N. Y. City.	about 24,000.00	112,348.05	301	22	29	25
Woman's Pres. Board of Missions for the N'west.	"	1871.	"Our Mission Field," "Woman's Work for Woman," "Child's Work for Children."	Mrs. G. H. Lafin, 48 McCormick Block, Chicago, Ill.	25,390.79	93,040.31	558	24	41	90
Woman's Board of the Syn- od of Albany, N. Y.	"				5,759.27		79	6	6	
Woman's For. Missionary Society, Brooklyn, N. Y.	"				1,950.00					
Woman's Board, Troy, N. Y.	"				1,924.94					
Woman's Baptist Foreign Missionary Society.	Baptist.	1871.	"Help'g Hand."	Miss Mary E. Clarke, 13 Tremont Temple, Boston, Mass.	35,925.09	150,643.93	700	21	25	34
Woman's Baptist Foreign Missy Soc'y of the West.	"	1871.	"Help'g Hand."	Mrs. J. O. Brayman, Miss J. C. Emery, 21 Bible House, N. Y. City.	12,892.39	56,516.74	576	8	17	19
Woman's Auxiliary of Epis- copal.	Prot. Epis- copal.	1872.	"Spirit of Mis- sions,"	Mrs. S. P. Blakeslee, Oakland, Cal.	3,250.05	8,250.00				
Woman's Board of Mis- sions of the Pacific.	Congrega- tional.	1873.	"Spirit of Mis- sions,"	Miss A. B. Duryee, 40 Park Place, Newark, N. J.	3,825.57	6,716.72	33			
Woman's Board of Miss'ns of the Reformed Ch.	Reformed Dutch.	1875.								

* This Statement does not profess to be exact in every item of the columns of receipts. Where an exact result was impracticable, the latest approximation accessible was given.

† Combines Home and Foreign Missions.







FOR WOMAN.

VOL. VIII.

APRIL, 1878.

No. 4.

SURVEY OF FOREIGN WORK.

WE give below our yearly statement of foreign work. While it must necessarily contain statistics that may seem uninteresting to the casual reader, we feel sure it will prove very useful to those who wish to keep themselves thoroughly informed as to the work of our Board.

ZULU MISSION, SOUTH AFRICA.

MISSIONARIES:—Mrs. M. K. Edwards and Miss Fanny M. Morris, at Lindley, formerly called Inanda (20 m. N.W. from Natal); Mrs. S. W. Tyler, at Umsunduzi (30 m. N.W. from Natal); Miss G. R. Hance, at Umvoti (40 m. N.E. from Natal); Miss Martha E. Price, at Umzumbi (80 m. S.W. from Natal). **SCHOOLS:**—Lindley Female Seminary, in charge of Mrs. M. K. Edwards and Miss F. M. Morris, (16 boarding and 35 day pupils); boarding-school at Umzumbi in charge of Miss M. E. Pinkerton (W. B. M. I.) and Miss M. E. Price (21 pupils); Bible-reader at Umvoti.

The schools at Lindley and Umzumbi are reported as in a very prosperous condition. The number of boarders at Lindley is somewhat less than in previous years, owing to the fact that each pupil is required to pay a small sum in advance for her tuition. The fall term opened with sixteen, who brought either the necessary money, or promised to do extra work if allowed to stay. Mrs. Edwards expresses herself as delighted with the arrangement, as she finds the girls much more agreeable and studious in consequence. Something of the change wrought in these Zulu girls, may be learned from the description recently received of a visit from Sir Henry

Bulwer, Lieutenant-Governor of Natal. Receiving him without excitement or embarrassment, they answered his questions promptly and distinctly, and the following day marched to his tent, two by two, gave him a formal salute, sang Christian songs, and, at a sign from their teacher, marched back to the school again with the greatest precision. At Umzumbi, the school has been crowded to overflowing with kraal girls, nearly all of whom give evidence of a new religious life. A missionary writes: "Soon these girls will be scattered to their homes, north, south, east, and west, and they will go preaching in more ways than one. Mothers will rejoice, brothers will put their hands to their mouths in mute astonishment at the improvement, the happy looks, cleanly ways, the quiet intelligence and obedience of these sisters." Mrs. Tyler is doing a good work at Umsumduzi, fitting boys and girls for the seminaries at Amanzimtote and Lindley, besides making various tours among the Christian communities, encouraging and advising the women in the management of their families and in church-work. Miss Hance continues her useful labors at Umvoti, visiting, holding meetings with the women in their homes, superintending five native schools, averaging twenty-five to thirty scholars each, and issuing a monthly child's paper—the only one in the Zulu language. Two new missionaries, Misses Price and Morris, have gone to this mission during the year. While applying themselves mainly to the study of the language, they are teaching English classes and visiting somewhat among the people. Miss Price writes as follows of a meeting held at the kraal of a chief: "It was a novel experience for me to curl my feet under me and sit on a mat, but I succeeded in doing it. The chief called in all his fourteen wives, and a few men. Some listened intently, while others looked as though they hadn't a thought beyond the smoky hut. After the other missionary had spoken to them, Miss Price and I talked to them through an interpreter, and they seemed interested in hearing us. The chief said he was glad we had come to tell the people about Jesus, and hoped He would give us hearts to be happy in this land." There are quite a number of girls' schools in this mission under the care of our missionaries, but as they are supported by government funds, they are not numbered among our schools.

EUROPEAN TURKEY MISSION.

MISSIONARIES:—Mrs. Ursula C. Marsh, at Eski Zagra (200 m. N.N.W. of Constantinople); Mrs. Isabella G. Clarke, at Samokov (300 m. N.N.W. of Constantinople); Mrs. Ellen Baird, at Monastir (400 m. W. of Constantinople, in Macedonia).

The events of war by which two of these ladies have been forced to leave their fields of labor, are well known to our readers.

Mrs. Marsh and Mrs. Clarke, with their families, are in Malta, awaiting events which shall decide their future course. Mrs. Baird still remains at Monastir, and writes of a prosperous year, notwithstanding the war. The weekly prayer-meetings are held as usual, and the teaching goes on among the women in their homes.

WESTERN TURKEY MISSION.

MISSIONARIES:—Mrs. Kate P. Williams, Mrs. Cora W. Tomson, and Miss Ellen C. Parsons, at Constantinople; Misses P. L. Cull and H. G. Powers, at Manisa (200 m. S.W. of Constantinople); Mrs. A. A. Leonard, Misses Eliza Fritcher and F. E. Washburn, at Marsovan (350 m. E. of Constantinople); Mrs. Elizabeth Giles and Miss S. A. Closson, at Cesarea (370 m. E.S.E. of Constantinople); Miss Laura Farnham, at Bardesag (50 m. S.W. of Constantinople); Miss Flavia Bliss, at Sivas (400 m. S.E. of Constantinople). SCHOOLS:—The Constantinople Home, Mrs. Williams, Mrs. Tomson, Misses Parsons and Patrick (W. B. M. I.) in charge, 56 pupils; boarding-school at Bardesag, Misses Farnham and Parsons (W. B. M. I.) in charge, 66 pupils; boarding-school at Marsovan, Misses Fritcher and Washburn in charge, 19 pupils; preparatory school at Marsovan, 20 pupils; high school and two common schools at Sivas, Miss Bliss in charge; boarding-school at Talas, Miss Closson in charge, 42 pupils. Twelve village schools, 15 Bible-readers.

The Constantinople Home, as was seen in the February number, has had a successful year, all the teachers remaining at their posts with the exception of Miss A. D. Bliss, who has returned to this country. The spirit that pervades the institution is seen by the following from one of its teachers: "Often when I have been out, and come back toward this house, as I look up at its goodly front, there rings through my ears again the words we used to hear at Mt. Holyoke Seminary: 'Young ladies, every brick of this house has been consecrated to God.' So, we feel, it has been here, both in the gift and heart-offerings that have come with it over the sea; and we would have all within this house as well—all aims and plans blend in promoting the central purpose of the givers, that so this Home may be a fountain whence streams shall flow to bless this land, and make glad the city of our God."

Latest advices from the city, speak of terrible suffering among the refugees, which the missionaries are trying to alleviate in some measure. One of the gentlemen who happened to be at the railway station on the arrival of one of the long trains with its wretched freight, saw sixteen bodies taken out frozen stiff; one of them a mother, with a living babe in her arms, and two little children clinging to her scanty clothing. Even the scrapings from soiled plates are eagerly seized by famishing Mohammedans, to whom "infidel food" is usually so repugnant. The other schools in the mission are in good condition. The seminary, at Marsovan, was spoken of, at length in the March number. Miss Closson's school, at Talas, still holds its high place of influence in that field. Its numbers are limited

for want of funds. The Missionaries have become responsible for a few from their slender incomes, and yet many applicants are shut out from its privileges. Miss Closson's associate, Mrs. Giles, is still seeking health in this country. At Bardesag, Misses Farnham and Parsons (W. B. M. I.) are carrying on the school successfully, making it, in a great measure, self-supporting. As an illustration of what is being accomplished by its graduates, mention is made of one employed in Hascal, through whose efforts, aside from school duties, from thirty to fifty women attend the Sabbath services, and whose school-room is filled with women every Wednesday afternoon for Bible instruction. The schools at Sivas, under Miss Bliss, and at Manisa (supported by the W. B. M. I.), under Misses Cull and Powers, are gaining in numbers and the respect of the community.

CENTRAL TURKEY MISSION.

MISSIONARIES:—Misses M. A. Proctor and Ellen M. Pierce, at Aintab (about 90 m. E.N.E. from Scanderoon); Mrs. E. R. Montgomery, at Marash (about 90 m. N.E. from Scanderoon). SCHOOL:—Female seminary at Aintab, Misses Proctor, Pierce and Hollister (W. B. M. I.) in charge. 16 village and day-schools. 4 Bible-readers.

The absorbing interest at Aintab the latter part of the year, was the enlargement of the seminary building. At an expense of \$3,000, the old building has been made much more commodious, both for teachers and scholars. The last two or three months have been spent by Misses Proctor and Shattuck (W. B. M. I.) in visiting the graduates of the seminary in their village homes, advising them in their schools, and stirring them to new activity in church work. The estimation in which these young women are held, may be learned from the remarks of a quaint old preacher at the wedding of one of them. "He reminded the bridegroom that he was not so well educated as his bride, and exhorted him not to keep her so busy over worldly things that she would have no time to use her talents and education for Christ." Mrs. Montgomery, who returned to her work in Marash in the early summer, writes: "The joyful preciousness of the privilege of having the least share in bringing souls to Christ, has never seemed so great to me as when we found ourselves once more among these poor degraded people. I wish I had a tenfold stronger body. I want to visit in these darkened homes from morning till night; they are so hungry for light and help, one can make every word tell for their uplifting. Then I should like to write from night till morning, that I might make friends in America look into these homes. I want to bring close together your homes and theirs. Who made them to differ?"

EASTERN TURKEY MISSION.

MISSIONARIES:—Mrs. C. R. Allen, Misses Harriet Seymour and C. E. Bush, at Harpoot (175 m. S. from Trebizond); Mrs. M. W. Reynolds, at Van (E. end of Lake Van); The Misses Ely, at Bitlis (near Lake Van, about 300 m. S.E. of Trebizond); Mrs. O. L. Andrus, Misses Sarah Sears and C. H. Pratt, at Mardin (150 m. S.E. of Harpoot). SCHOOLS:—Female Seminary at Harpoot, Misses Seymour and Bush in charge, 60 pupils; boarding-school at Bitlis, Misses Ely in charge, 23 pupils; boarding-school at Mardin, Misses Sears and Pratt in charge, 17 pupils. 4 village schools. 9 Bible-readers.

The schools at Harpoot and Mardin are holding successfully on their way, too far from the seat of war to feel more than the faint ripples of the terrible commotion that has so convulsed the empire. At Bitlis the people are still suffering by night and by day from the reckless Koords, an account of which just received from Miss Ely, will be given in the next number. The school seems to be but little affected by these disturbances, going on with its usual routine, while an addition has been made to the building, for the better accommodation of the pupils. Miss Seymour, who was obliged to leave Harpoot on account of ill health, arrived in this country in November. Mrs. Allen is still doing a good work among the women in their homes, holding meetings both in Harpoot and in her tours in the surrounding villages. Some idea of her work may be gained by the following extract from a recent letter:

“I wish you could have looked in upon one of the meetings we held in our last tour. The two windows, most necessary for ventilation, had to be closed, on account of the opposition of hostile neighbors, so that the feeling of suffocation was almost intolerable. On entering, there was such a dust from the broken, wooden floor,—there being only ragged pieces of matting here and there,—that our lungs experienced no little discomfort. There was no seat of any kind, and Mr. Allen was obliged to stand till one of the brethren, after searching in the neighboring houses, brought in an old stool, whose diminutive size was eked out by a cushion. The poverty of this village is rendered abject by the double tax upon the inhabitants to meet the exigences of the war.

“One poor woman, who was literally clothed in rags, said, ‘You tell us to keep the Sabbath; but how can we? Our husbands and sons are beaten and driven to do what they hate, and we must work.’ But this same woman promised to do something towards getting coarse mats for their chapel. Another promised to have a pulpit made, and added: ‘I mean to keep my promise.’ I could not see how she was to do it.

“The country is in a fearful state, and there seems to be no prospect of improvement. Though there is nothing immediately about us to cause alarm, there are heart-rending reports from other places constantly coming to our ears. Some time ago we heard

that the Koords had carried off four hundred and eighty women and children from Bayazid. One chief took sixty of the prettiest for his harem. Probably the fathers and husbands of many of them had been killed. Can we imagine what aching hearts are among that band of mothers, wives, and children?"

[TO BE CONTINUED.]

INDIA.

REPORT OF A NATIVE TEACHER IN INDIA.

[The following extract from a report is from Powar, a former pupil of Mrs. Ballantine, who is now occupying a useful position in the English Zenana Mission.]

"I AM very glad to tell you something about the women who come to our Girgam school. I teach five ladies; four of them are learning English. There were seven, but two of them have not come lately, because they want the two hours for themselves. The others are learning nicely now. When I first began to teach them out of a religious book,—‘An Angel’s Message,’—they began to grumble, and said to me:

“‘If you will begin to teach us this book, our husbands will not allow us to attend this school; and we ourselves, even, do not like it.’”

“‘It does not matter,’ I said, ‘whether you come to the school or not. I must teach you this first, and then other studies; because it is my duty to teach you about God and Christ. If I do not teach you this, I shall not be able to teach you your other lessons well.’

“Now they are learning quietly. On Thursday they had a long talk with me. I convinced them by what God had put in my mind. (First, I pray to God in my heart, that He may give me strength, and I get an answer soon, because I speak nicely to them.) One day, one of the women asked me saying:

“‘Shall I be able to see you at your house, if I come to Mazagon? because I have to go there to worship God;’ meaning, of course, an idol.

“I answered them: ‘Women, so many days have I been telling you that it is not right to worship idols. I always speak to you about these things, hoping it will have some effect on you.’

“‘What can we do, when we cannot see God with our eyes?’ she said. ‘We are obliged to make an image that we can see and worship.’

“‘Women,’ I said, ‘suppose any one brings stones here and asks me to teach them; then do you mean to say that I should teach those stones? How would you like to have a mere stone to be called after your name? In the same way, you should know that when you honor a stone instead of Almighty God, who created you and all other human beings, you rebel against Him, and make a jest of that Supreme Being.’

“I gave them the following illustration:

“There was a king, and one day a photographer came to his city; and when the king heard of him, he at once sent for him to come to his court, and told him to photograph him. He said, ‘Yes, by all means; and I will bring it in three days.’ So he did; and brought a picture which, when the king opened, he saw it was the picture of a frog. The king was very angry, and felt insulted at this, and at once ordered him to be put to the mouth of the cannon. Then the photographer said:

“‘I am ready to die; but, before going to the cannon, I would ask you to consider, that just because I brought the picture of a frog instead of yours, you got so angry as to put me at the mouth of a cannon. When you make images of the Most High, who is far more beautiful than yourself, and who is the King of kings and Lord of lords, how can he bear such ill-treatment from human beings whom he created from nothing but dust, and for whom he does everything?’

“After hearing this the king seemed to be a little convinced of his sin; but he said, ‘Because this man has so openly disgraced me before the court, let him be imprisoned for six months.’

“‘I am quite ready and willing to do all you say,’ said the man, ‘but consider well, that because I disgraced you only before this court, you feel it so much; then how much more must the God feel whom you disgrace and dishonor before all the world, by making all sorts of images of him, and worshiping them?’

“After hearing this answer the king was very much touched, and then he was converted.

“I gave them three or four more examples, and told them they ought to think over these things and pray to God, as I have told them. Then we came home.

“I always pray to God that these poor women may think about him, and I hope that God will answer my prayers. Now they are ready to learn religious hymns gladly. When they first came to the school they did not even know the alphabet; but now they can read nicely, and they translate pretty well, and they can write nice dictation.”

JAPAN.

LETTER FROM MISS WHEELER.

IN answer to the pressing calls from Osaka, we are hoping soon to send out two or three young ladies. The following letter from Miss Wheeler will give an idea of the great work opening before any who will embrace the opportunity. Who will go to secure the harvest "running to waste?" Who will furnish the means to send the needed reapers? Miss Wheeler writes:

"We came back from our summer's rest to a harvest of labor. Oh! how much need there is among these two hundred and fifty thousand women in Osaka! It is a kind of work which our missionary schools cannot reach for years to come—indeed, will never reach, except to touch it here and there.

"There will always be a most pressing need for single ladies to work among the women; to go into their homes and sit down beside them; to read the Bible with them, and explain it. You can readily see that the native Christian women, who have only the Gospels as yet,—nothing of the Old Testament history or prophecy, Psalms, or the Epistles of the New Testament,—are not, and cannot ever be, furnished to teach the Gospel through the help and light which these give; these translations cannot be completed in their life-time. Moreover, these women, though they love the Saviour, and want to work for him, do not know how. They lack directing, organizing talent, and the degree of steady, persevering effort they put forth, is proportioned to the directing power behind them.

"The Christian women number very few as yet, but they are steadily increasing. At the Namiva church we have only five, but these are all most active, working Christians. I have regular work planned for them, certain places for each one to go, and regular days for their Bible-readings, so that they may be expected, and thus no time or effort lost. There are always some among those who come regularly to the chapel who are reading the Bible, but who cannot understand it by themselves. Nearly all the women are very illiterate, and the book-language, even in the simplest forms in which the gospels are translated, is so very different from the spoken, that the women do not know many of the words at all, and the meaning is wholly lost to them unless some one is at hand to explain.

"This is a most delightful work, there is so manifest an interest on the part of those who are helped, and so much grateful appreciation when we make our appearance at the door to read; the husbands, also, often drop hammer and saw to come in and read

with the wives. There are some very interesting Christians developing from the study of God's word. Two are already accepted for baptism, and others soon will be.

"A young woman in whom I have been much interested, has a mother who is dying of consumption. I found her in a much wasted condition, doing nothing for herself, and coughing almost incessantly. I sent to her aid one of our native physicians, who always applies the medicine to the soul, at the same time that he takes care of the body. Under his care she improved somewhat, though she will not recover; but, what is better, she has become a true believer in Jesus, the Saviour. She left Osaka for a short stay in the Province of Taugo, her native place, hoping to derive benefit from the change. She sent word to her daughter recently, that she wished very much to tell the people there about the Saviour she had found, but her lungs were too weak to permit it. I sent her a package of tracts, praying that a blessing might go with them. Who can tell what the result may be of the visit of this poor sick disciple of the Lord, in that province where the gospel has never yet gone?

"Another woman whom I went to see recently, said she was troubled about her soul. She wanted to go to heaven when she died, but did not know the way. She had tried various things to give ease to her soul, but they were not satisfactory. She brought out a pile of Shinto books which she had rented from a bookseller to read, and hoped they would teach her the way. A Shinto shrine occupied about one-quarter of the space of the little room in which she and her daughter lived, before which they both worshipped. Oh! the precious message of the loving Saviour, to take to these hungry souls! Blessed privilege to tell them of Him "who saves unto the uttermost!" I recommended to her that she return the Shinto books, and procure instead a Bible, that would tell her of Jesus. That same night she went to a book-store and bought a Gospel, and one of our Christian women now goes regularly to read with her.

"One woman is deferring her baptism on account of her old mother, who is deaf. The daughter is truly converted, and would be accepted if she applied, without any hesitation; but she is hoping her mother will come with her. She has told her all she has heard of the truth, because the old lady is so deaf she cannot understand everyone's voice; but her faith is not quite strong enough to discard *every one* of the little gods she has worshiped all her life, and in which she has placed implicit faith. One little image still adorns her god-shelf; but this will go like the others, soon.

"Our woman's Bible-class on Sunday morning meets regularly;

its attendance is more or less variable, as is characteristic of Japanese gatherings. We have a regular weekly prayer-meeting for the Christian women, in which we are trying to bring out the great doctrines prominently, that we may be established in them,—to teach the relations of such doctrines as faith, prayer, study of God's word, and giving tithes, to our individual lives. Two were baptized into the First Church of Osaka last Sabbath, and seven are to be received into the Naniwa church the first Sabbath of next month.

"Oh! if we could only multiply ourselves a thousand-fold! We are so few, and we can do so little, in this vast city of half a million! I feel like quoting Mr. Davis' remark, that 'There was never a time or place where such golden harvests were running to waste for want of reapers, among the women in this city;' only I would substitute Osaka for Kioto. There are so many openings on every hand, that we cannot improve, for lack of numbers and strength. The Lord will send to us such as he has chosen, and as he sees we need. The work is His, and He will not see it fail.

"I must add that yesterday I went to see the old deaf woman, who clung to her one little god, and found it gone; but she can't forego the worship of her ancestors yet. Every morning the offering of food before the tablet must be made; but you perceive she is coming, little by little. It is hard for these old people, who have been all their long lives trained to idolatry, to give it up."

In a more recent letter, Miss Wheeler writes as follows of the Christianity that exists in some of the young churches in Japan:

"We have not felt that we could, or ought to, give the people anything but the pure, unadulterated Gospel, believing most fully that if we gave them the pure doctrine of the word, Christ himself would work it out in them. We have the belief that with such a standard of Christian life before them as the Bible portrays, without any letting down of the teachings to meet their idolatrous tendencies, we should see a pure church; we should see Christians more like those of olden times, when men counted that 'to be alive unto Christ,' meant to 'be dead unto the world;' to be 'a new man in Christ Jesus,' meant that 'the old man was to be crucified, with the affections and lusts.'

"Having received simply this gospel, we find them such Christians as we read of, who, first 'beginning at Jerusalem,' do preach the gospel of Christ. They feel the necessity of purity of life, in order that the power of the truth they preach to others may be exemplified in their own lives, judging wisely, that if they themselves do not practice it, their preaching is vain. This leads them to the putting away of all sinful habits for Christ's sake; and of

themselves, they have prohibited even the use of tobacco. The Bible has taught them this.

“They support their own pastor, provide their own preaching-place, purchase their own books, open other preaching-places in the city, and take care of their own poor, because the Bible teaches them this. Everyone of them on entering the church is taught that it is a duty at once to tell to neighbors and friends of the salvation he or she has found. So each one becomes a home missionary; and so Christ is being preached here and there in the city wherever these Christians live. The Bible has taught them this.

“The Bible teaches them that they ought to give to the Lord a tenth of all they have; and obeying this teaching, they have the means to do the work they are doing. The truth, conscientiously given and blessed by the Lord, will do wonders. Do not suppose this is a wealthy church; every one of the members is poor. They simply take from what they earn—not the men only, but the women. In order to have money of their own to give to the Lord, these women take in washing and sewing, and in various ways earn the means to carry on the work entrusted to them by the Master. These women are each one of them doing daily home missionary work, going from house to house, telling their sisters of Jesus. All, both men and women, are taught that it is their duty to work for Christ from the moment they take His name publicly. It is simply the Holy Spirit working through them; the constraint and diffidence and pride, which blast the life of the young Christian at home, we try to have unknown here.

“If you could go with me into one of their prayer-meetings, and could hear the fervent appeals that go up from their hearts to Him who has wrought this great salvation for them, you would see the motive power to be only love to Christ; underlying everything, seems to be the love to Him that hath redeemed them with His own blood. If I were to tell you the simple truth, I should say that this little church, gathered out of the heart of heathenism, is more like the apostolic church in its love and hearty consecration, than any it was ever my lot to be connected with, even in favored New England. I am proud of our Christians as an example to the Christian world. I love them as some of the dearest brethren and sisters in Christ I have ever known.”

Our Work at Home.

MISSION CIRCLES.

BY MRS. M. E. MEAD, OF DARIEN, CONN.

[A paper read at the last Annual Meeting of the Woman's Board.]

FROM its earliest organization, one great aim of the Woman's Board has been to care for and develope the missionary work that has been entrusted to children's hands.

It has linked into one those divine utterances: "Feed my lambs;" "Go ye into all the world and preach the gospel to every creature." It has joined in love and sympathy the little ones of Christian and heathen lands; clasped soft, dimpled palms with those of dusky hue; and inspired a devotion and a service which has raised heavenward these children of one Father. So to-day the Board rejoices in a multitude of young helpers, scattered over this broad land of ours.

In the ten years of the Board's history, its mission circles, whose very names are music in our ears, have added to its ingatherings the sum of nearly \$50,000. The children's offerings for the year just closed, were over \$9,000. The large proportion of these funds represent the hard earnings of small fingers.

Not only fairs and festivals, and all sorts of pretty entertainments and devices, but work of the unromantic sort, prosy duties not reckoned among the pleasant things of life, self-denials, great and small, have brought gifts to the treasury. A persevering ingenuity has laid under tribute the varied useful products of both vegetable and animal kingdoms. Morning-glories, mignonette, gladiolas, have bloomed for missionaries; while even thousands of the pests which threatened destruction to the potato-vines, were gathered by one determined young girl, at the rate of five cents per hundred, for the benefit of a Harpoot Bible-reader.

When we remember that the dollars represent but a tithe of the children's offering,—the hearts consecrated to a heavenly service in the very dew of youth, the sympathies, which shall grow with the years, early enlisted in a cause so dear to the heart of Christ, the foundations of character built on the pattern of the Great Missionary, laid deep and strong, the education received in practical benevolent work,—we may indeed count up the gains with gladness and praise.

And as we look to the upper Temple where many of the precious mission circle workers, who loved Christ's service on earth, are rejoicing in the opportunity, so short, alas! to win stars for the Master's crown, we may add our thanksgivings to theirs, that angel helpers, ministering spirits to many heirs of salvation, are among the Woman's Board gifts to the world's Redeemer.

Among the records written in heaven, is the story of a young life fragrant with devotion to its Lord. At home, at school, in every good work, it was a living epistle, known and read of all. The dear girl was one of the shining ones, and when the Master had need of her in His own immediate presence, it was not strange that she remembered, in her last audible petitions, "*all the missionaries.*" Her treasured pocket-money, consecrated to the cause she loved, was sent as a Christmas gift to bless Dacotah girls and a home in India, with the love which had gladdened her short life.

In the spring of 1874, a few young girls in Darien, Conn., became interested in missionary work, mainly through a visit from Mrs. Tyler, and organized a mission circle of six members. None of the girls were Christians, while their means and expectations were alike small. They worked for a fair, holding their meetings fortnightly, and devoting some part of these to devotional exercises, conducted by themselves. The fair succeeded beyond their hopes, and gave to the "Sunbeams," beside a pupil in Mrs. Bissell's school at Ahmednuggur, one in Miss Payson's school at Foochow. But from the fair, one of these "Sunbeams" went home, to fold her hands from all earthly service. A blessing had come to her heart in that mission circle work, and she was full of joy; "she could tell Jesus she had used her one talent for Him." Among her messages to absent friends were loving words for the little girl in India, and with glad rejoicings she entered into the life immortal. Since her death, the hearts of parents and friends, including every member of that mission circle, have been consecrated to Christ.

The message and the story went with the gift across the water, and as Mrs. Bissell related these to her company of Mahratta girls, they were, to her surprise, melted to tears. "Such love! and for us whom she had never known. It is too much—too wonderful!"

Soon after, these pupils came to their teacher for permission to build a prayer-room, where they might retire for private devotion during the school recess. The room was made ready, and morning, noon, and night, voices were heard rising in supplication from the small enclosure. The Spirit was present in the school, quickening and blessing all hearts.

At last the girls came again to Mrs. Bissell.

"Do you know what we have been praying for all these weeks?"

We have been asking the Lord to show us what we could do for Him. We feel that that young girl in Darien gave her life for us, and that Christ must ask some return at our hands. But we are all so poor, and have nothing to give; so we have decided to go without our bread one day in the week, and give the money to teach some one who has never heard of Jesus. This is the way we think God has answered our prayer."

A bright-faced little girl, devoted, because of physical deformity, to a future life of shame, had been found by Mr. Bissell in one of his tours. The gift of the native girls enabled the Mission to rescue the child from her impending fate. As she has shown uncommon ability, she is being trained as a teacher; the school-girls, with some aid from the Native Maternal Association, still continuing to provide for her support.

The Sunbeam light shines on, and will, we hope, grow brighter unto the perfect day.

But the work accomplished only opens more clearly before us the possibilities of well-directed effort in the future. The "Go ye!" of the Master is not for a chosen few, but to every one who is called by his name; and not all of the children respond, "Speak, Lord, for thy servant heareth."

In many of our Congregational churches, the young people have yet to enter this department of Christian service. In others, those who, under the power of impulse, did "run well" for a time, have "grown weary in well doing," and to-day languish for lack of that judicious, loving training which develops the new principle into a permanent, healthful growth.

Even mission circles whose attainments have been highest and best, need to learn still other lessons of consecration, until on church and fireside altars, the missionary spirit, kindled to a purer flame, shall burn with a radiance the world has never seen. Do we realize as we should, the Board's urgent need of to-day is an immediate, organized effort among those who are to be the givers and workers of the future?

Let us pray for a "missionary revival" among the mission circles, a "spiritual illumination" which shall spur the Lord's young servants to press forward with renewed purpose in the work whereunto they are called.

The opportunity to train the children of the church for a service which shall meet the world's need, can come to us but once. The boon which an angel might covet is ours to-day. To-morrow it is gone forever.

Statistics in the January HERALD prove the need of this work; for, while in the past fifteen years, the membership of Congregational

churches has increased nearly thirty-five per cent, the receipts of the American Board have, in the same period, advanced but about eleven per cent. The proportion of missionary laborers is ninety-five per cent for the home field, less than five per cent for the one hundred millions committed to our trust in heathen lands. Such figures are a trumpet call, which should stir to new vigor and enthusiasm every mission circle in the land.

Thus, the Board sounds to-day a rallying cry in the ears of all mission circle leaders. Such a summons means individual work; it demands outlays of days and hours to help others to work; gifts of tact and ingenuity which shall foster, without resort to sensational modes of culture, the truest development. It needs hearts charged with a magnetic love which will surmount all difficulties; a patience and sympathy with childish aspirations; or failures which hopes, believes and endures all things, so that the good work prosper unto completion.

[TO BE CONTINUED,]

"I AM NOT INTERESTED."

BY MRS. HELEN C. KNIGHT.

IN what? In lifting heathen women from their ignorance and degradation, to the intelligence and freedom of women in Christian lands. "I am not interested" in promoting their Christian education. I sing with fervor and delight, "Jesus loves me," but I am quite indifferent to their sharing it. Christian hopes, and the thought of heaven, are very dear to me, but I take no interest in making them partakers of a like faith. Heathen women may be asking for that which makes Christian women what they are,—it is indeed the Gospel of Jesus Christ which elevates and blesses woman,—but I am not interested to lift a finger, or sacrifice never so small an indulgence, to send this Gospel to them. The manifold charities of a Christian land, "so sweet for them who give, as well as those who take," it is of little consequence to me if they possess and enjoy. They can live and die in their misery. My ancestors were pagans, it is true, and pagans of the worst sort, when Christianity, with its immeasurable good, was brought to them; but "I am not interested to extend this good to those who are now in the darkness and sin that we were."

Is not this the stand taken by those who, when asked to join this great movement in behalf of heathen women, stand aloof, and make objections?

"We can not *make real* to ourselves the needs of foreign lands, the famine in India, the war in Turkey, or the benighted condition of heathen women, as we can the sin and suffering of our own lands." "There are so many objects." "Our Benevolent Society

is at work for home missions." "The hard times." "We are very feeble, and so scattered." "There is a debt on our church; we must help pay that off before undertaking anything new." "The church parlors need a new carpet; we must get that first." "Our church horse-sheds were burned down; we must replace them first." "We are doing all we can now for the temperance cause." "No doubt it is a good object; I hope you will succeed; but I am not interested."

Some who thus excuse themselves, are earnest workers in many ways. We would not undervalue their zeal, or the fact that the burden of so many churches does rest on the women, who get up fairs and oyster-suppers to pay church debts, and fill missionary-boxes with generous and pains-taking contributions; who do succeed in carrying through the good causes in which they "*are* interested." All honor to them for what they have done and are doing. In most cases "these ought they to have done, and not to leave the other undone."

But the "living church" possesses a far-reaching, advancing, victorious power, given it for conquest. "Go out," is the Master's command. There is no stay-at-home narrowness or selfishness possible for his true followers; we must take our share in the foreign work which he has laid upon his people to do. He has directed the Christian women of to-day, as never before, to *press forward* in evangelizing effort for their own sex in heathen lands. The way is everywhere open. He has also inspired them with a union of purpose and plan, of faith and courage, unknown before, to prosecute the work. Every branch of the church feels the thrill of this mighty impulse. A noble beginning is made; will you not join in it? We need your intelligent coöperation, your hearty sympathy, your constant prayer; will you not join us?

1st. To acquaint yourselves with it. We are interested in what we know about. The literature of this work is rapidly multiplying. There are many admirable books, monthlies, special papers, written by careful pens, besides fresh letters constantly arriving from foreign fields, to keep us acquainted with our schools, dispensaries, Bible-readers, and the work generally. The MISSIONARY HERALD and LIFE AND LIGHT are crowded with information. No one can constantly and carefully read LIFE AND LIGHT, the organ of the Woman's Board, without gaining knowledge which they must soon feel they cannot afford to lose, besides getting into genuine sympathy with the noble women who are engaged in it. Some of our auxiliary societies, we are surprised to find, and ashamed to say, take not even a single copy, and in some sections of the country there are far too few subscribers. Of course there can be little or no interest in such cases. We beg you to seek information; to subscribe for it, to read. Take pains to read; perhaps some

effort will be necessary; but everything worth having costs effort. And let those who take a missionary journal, after reading it, make it a point to lend it to others.

2d. We desire your acquaintance with this work, that you may pray for it. Perhaps this is all you can do; but how much is this! Pray for it. By twos and threes, and in larger circles, come together to pray especially for the missionary work. Do not forget that prayer is one of the "powers with God." "Spiritual results," says Austin Phelps, in a little book on "Woman's Prayer-meetings,"—which I heartily recommend you to buy, and read, and lend,—"spiritual results are given to prayer more marvellous than miracles." For the poorest and feeblest Christian, interceding prayer is left to bring blessing to the world. The power is from God; the work is through God; but the electric touch is ours. "Ask, and ye shall receive;" such is our privilege of coöperating with Him. Will you not then pray for the mission work of the church, which needs so much faith, and wisdom, and "holy boldness" to carry it on?

If you will do this, you are joined in vital union to the ever-widening kingdom of Christ; you will further it to the best of your means. And your contributions, when they come, will be neither aimless nor grudging; you will "do," because you cannot help doing. Sure I am, that you will rise to a higher level of spiritual vision and enjoyment, as you more clearly comprehend the Fatherhood of God, by entering into closer fellowship with the Son of God in his love for those "other sheep which are not of this fold;" that they shall hear his voice, "and there be one fold and one Shepherd."

Through the Rolling Years.

Written for the Tenth Annual Meeting of the W. B. M.

TUNE—"Seeking to Save."

GLADLY now we gather,
Come from far and near,
Thanks to bring our Father
At His altar here;
All the way He's brought us
Joyous now appears;
Filled with countless blessings
All the rolling years.

CHORUS.—Through ten years of labor,
Seeking to save;
Lost ones in heathen lands,
Seeking to save.

Anxious days have met us,—
 Days of care and thought,—
 But the elder Brother
 Ever came when sought;
 Filled with sweet compassion,
 Heard our feeble prayers,
 Lifted all the burdens
 Through the rolling years.

Tenderly we've lingered
 In the border-lands,
 Where we've seen our loved ones
 Break their earthly bands;
 Now, on high ascended,
 Free from cares and fears,
 Watch they now our progress
 Through the rolling years.

Gladly we remember
 Many pleasant ways,—
 Many deeds accomplished,
 Many joyful days;
 Many sheaves vouchsafed us,
 Many ripened ears,
 Many gladsome harvests,
 Through the rolling years.

Not to us the glory,
 Not to us the praise;
 But to God, our Father,
 Who, in wondrous ways,
 Hath His servants guided,
 Stilling doubts and fears,
 Granting strength and courage
 Through the rolling years.

WOMAN'S BOARD OF MISSIONS.

RECEIPTS FROM JAN. 18, TO FEB. 18, 1878.

MRS. BENJAMIN E. BATES, TREASURER.

MAINE.

Maine Branch.—Mrs. Woodbury S. Dana, Treas., Auburn, 6th St. Chapel, Young Ladies' Circle, \$8; Fort Fairfield, a dying gift, Mrs. Sarah Richardson, \$5; Lebanon Centre, Aux., \$17.35; East Machias, a few ladies, \$9, \$39 35

Tremont.—Aux., \$15 00
 Total, \$54 35

NEW HAMPSHIRE.

Fisherville.—Mrs. M. A. W. Fiske, \$5 00
 Total, \$5 00

VERMONT.

<i>Vermont Branch.</i> —Mrs. Geo. H. Fox., Treas., Montpelier, Aux., \$1.50; Burlington, Aux., \$10; Cambridge, "Merry Workers," \$23; Randolph, Aux., \$10.85; "Mission Circle," \$2.65; "Honest Workers," \$5; "Busy Bees," \$1.20; New Haven, Mrs. Eliza Meacham, to const. L. M. Mrs. B. Saxton Bird, Vergennes, \$25; "Mission Band," \$7.66; Springfield, Aux., \$28.50; Newport, Aux., \$19.38; A New Year's Gift, \$25; Barret, "Buds of Promise," \$15; Bridport, Aux., \$4.40; Orwell, Aux., of wh. \$50 const. L. M.'s Mrs. Thankful Wilcox, Mrs. Julius Thomas, \$61; Grafton, Aux., const. L. M. Mrs. L. B. Daniels, \$27.32; Townshend, Aux., const. L. M. Mrs. Jane Porter, \$25; Rutland, Aux., \$27.04; West Rutland Aux., of wh. \$25 const. L. M. Mrs. A. J. Mead, \$29.59; "Mission Circle," of wh. \$25 const. L. M. Mrs. Charity Blanchard, \$45.41; Westford, Aux., \$30; Guildhall, Aux., \$1.35; Stowe, "Mt. Mansfield Mites," \$10; Brattleboro', Miss Jacqueline Haddington, const. L. M. Miss Helen P. Strong, Matawan, N. J., \$25; Expenses, \$30, balance,	\$430 85
Total,	\$430 85

Fem. Dep. Armenia College.

<i>Vermont Branch.</i> —North Danville S. S.,	\$8 00
Total,	\$8 00

MASSACHUSETTS.

<i>Ashland.</i> —Mrs. S. N. Cutler,	\$10 00
<i>Barre.</i> —A friend,	1 40
<i>Berkshire Co. Branch.</i> —Mrs. S. N. Russell, Treas., Pittsfield, 1st Ch., Aux., \$11.93; Hinsdale, Aux., \$30,	41 93
<i>Boston.</i> —H. Carter, Japan, \$5; Mrs. M. S. Kimball, const. L. M. Miss Alice Kimball, \$25; Central Ch., \$6; "Busy Bees," \$10; Mrs. Joseph Tilton, \$25; Old So. Ch., Mrs. Chas. Stoddard, \$25; Mrs. Alpheus Hardy, of wh. \$50 const. L. M.'s Mrs. Joseph Nee Sima, Kioto, Japan, Mrs. Helen C. Knight, Portsmouth, \$100; Mt. Ver-	

non "Mission Circle" sale, add'l, \$10; Shawmut Ch., Mrs. H. H. Hyde, const. L. M. Mrs. Joseph E. Hadley, Marion, \$26; Berkeley St. Ch., ladies, \$5.50,	\$237 50
<i>East Boston.</i> —"Maverick Rill,"	20 00
<i>Boston Highlands.</i> —Eliot Ch., Aux., \$6.40; "Anderson Circle," \$4; "Thompson Circle," \$2.50; "Eliot Star Circle," \$5.58; "Ferguson Circle," \$0.60,	19 08
<i>Boxford.</i> —Aux.,	3 00
<i>Charlestown.</i> —Mrs. J. F. Hunnewell, const. herself L. M.,	25 00
<i>Concord.</i> —Aux., \$27; "S. S. Miss'y Asso.," \$30,	37 00
<i>Danvers Center.</i> —Aux.,	6 00
<i>East Somerville.</i> —Aux., Franklin St. Ch. Aux.,	32 00
<i>Fall River.</i> —Aux., Miss Seymour's salary,	346 50
<i>Frammingham.</i> —Plymouth Ch., S. S. Primary Cl., Aintab,	10 50
<i>Gilbertville.</i> —Aux.,	27 00
<i>Groton.</i> —Aux.,	10 00
<i>Hampshire Co. Branch.</i> —Miss Isabella G. Clarke, Treas., Amherst, 2d Ch. Aux., \$20; "Mission Circle," \$30; Williamsburg Aux., \$15; Northampton, C. L. W., \$45; Edwards Ch., S. S. Cl. Young Ladies, \$20; Cummington, Aux., \$15; Hadley, Aux., \$30,	175 00
<i>Hanover.</i> —Aux., \$3; Mrs. Charlotte B. Perkins, \$5; A friend, \$10,	18 00
<i>Holbrook.</i> —Mrs. C. S. Holbrook, const. L. M. Mrs. Lewis Whitcomb, \$25; Miss Sarah J. Holbrook, const. L. M. Miss Clara W. Wood, \$25.00,	50 00
<i>Ipswich.</i> —South Ch., Aux.,	11 00
<i>Jamaica Plain.</i> —"Wide Awakes,"	15 00
<i>Lowell.</i> —Aux.,	1 00
<i>Lynn.</i> —Central Ch., Aux.,	30 25
<i>Marblehead.</i> —1st Ch., Aux.,	48 00
<i>Marshfield.</i> —Aux.,	5 00
<i>Orleans.</i> —Aux.,	3 00
<i>Peabody.</i> —Aux.,	40 00
<i>Salem.</i> —Tabernacle Ch., "Willing Helpers,"	30 00
<i>Somerville.</i> —Winter Hill, Aux.,	47 20
<i>South Abington.</i> —A friend,	300 00
<i>South Egremont.</i> —"Buds of Promise,"	93 30
<i>South Natick.</i> —Anne Eliot, Aux.,	8 00
<i>Springfield Branch.</i> —Miss H. S. Buckingham, Treas., Blandford, "Cheerful Givers," \$25; Chicopee, 3d Ch., \$25.60; "Busy Bees," \$38.78; Holyoke, Aux., \$82; Springfield, 1st Ch., \$9.78; Circle No. 1, \$3; Olivet Ch., \$8; Longmeadow, \$10,	202 16

<i>Stockbridge.</i> —"Merry Workers,"	\$5 00
<i>Taunton.</i> —Mrs. Benj. King's S. S. Cl.,	2 80
<i>Topsfield.</i> —Aux.,	40 00
<i>Ware.</i> —Aux.,	116 02
<i>Wellfleet.</i> —1st Ch., Aux.,	4 50
<i>Woburn.</i> —Aux.,	76 00
<i>Wollaston Heights.</i> —Aux.,	3 00
<i>Worcester Co. Branch.</i> —Mrs. G. W. Russell, Treas., Baldwinville, Aux., \$6; So. Royalston, Aux., \$13; North Brookfield, Aux., \$25.45; Oxford, Aux., \$19.66; Grafton, "Hillside Helpers," \$10; Whitinsville, "Merry Gleaners," \$246,	320 11
<i>Worcester.</i> —"An individual,"	2 80
Total,	\$2,493 25

RHODE ISLAND.

<i>Rhode Island Branch.</i> —Miss Anna T. White, Treas., Central Falls, Aux., \$63; "Little Sunbeams," \$32; "Elmwood Workers," \$50; Providence, Beneficent Ch., \$68.21; Slatersville, Aux., \$20; Newport, Aux., \$255.89; United Ch., S. S., \$244.11, of wh. \$200 for Armenia College,	\$533 21
<i>Providence.</i> —Union Ch., S. S.,	4 07
Total,	\$537 28

Female Dep. Armenia College.

<i>Rhode Island Branch.</i> —	\$200 00
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CONNECTICUT.

<i>Eastern Conn. Branch.</i> —Mrs. J. W. S. Learned, Treas., Jewett City, Mrs. T. L. Shipman, \$5; Mrs. E. L. Fox, \$3; New London, 2d Ch., \$50; Norwich, Broadway Church, \$46.20; Sadie, Fannie, Helen, \$5 gold,	\$109 20
<i>Greenwich.</i> —Aux., Aintab,	15 50
<i>Guilford.</i> —Mrs. Lucy E. Tuttle,	50 00
<i>Hartford Branch.</i> —Hartford, Park Ch., Aux., \$141.65; Pearl St. Ch., Aux., \$100.50; South Ch., \$83; S. S. \$30; Centre Ch., \$5; East Hartland, Aux., const. L. M. Mrs. E. C. Jones, \$25; West Hartland, Aux., \$10; Enfield, Aux., \$86; Poquonock, Aux., \$62.19; Bristol, Aux., \$49.20; So. Windsor, Aux., \$30; Unionville, Aux., \$25.10; Plainville, Aux., \$16; Rockville, Aux., \$9.50; 2d Ch., Infant Cl., \$2.50,	675 64

<i>New Canaan.</i> —Cong. S. S.,	\$80 00
<i>New Haven Branch.</i> —Miss Julia Twining, Treas., Bethlehem, \$8; Bridgeport (\$25 fr. Rev. Chas. Ray Palmer, to const. L. M. Mrs. Ephraim C. Goff, Appleton, Wisconsin, completing L. M's Mrs. Jas. C. Loomis and Mrs. Hanford Lyon, \$164; Colebrook "Laurel Leaves," \$11.38; Kent, \$20; Madison, "Boys of Promise," to const. L. M. Miss Kate H. Crampton, \$25; Middletown, First Ch., Mrs. J. Kilbourne, to const. L. M. Miss Lizzie Kilbourne, \$25; New Britain, Center Ch. (\$13.81, fr. "Little Givers"), \$175.41; South Ch., \$10; New Haven Center Ch., \$27; College St. Ch., \$15; North Church, \$1; Third Ch. (\$50 to const. L. M's Mrs. Susan E. McQueen and Miss Sabrina R. Ives), \$122; Norfolk, \$16.50; Riverton, \$8; Salisbury, \$15.85; Southbury, \$40.80; Watertown, "Juv. Miss. Asso.," \$21.50; Winsted, "May-flowers," \$91.80; Wolcottville, \$20,	818.24
Total,	\$1,748 58

NEW YORK

<i>New York State Branch.</i> —Mrs. T. H. Knollin, Treas., Syracuse, Plymouth Ch., "The Gleaners," const. L. M. Mrs. W. E. Hopkins,	\$25 00
<i>Rochester.</i> —Mrs. C. H. Dewey,	50 00
Total,	\$75 00

Legacy.

Legacy of Miss Mary H. Allen, Berkshire, N. Y., const. L. M. Mrs. Emma R. Allen, New-ark Valley,	\$25 00
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WISCONSIN.

<i>Princeton.</i> —Mrs. C. D. Richards,	\$1 00
Total,	\$1 00
General Funds,	\$5,345 31
Fem. Dep. Armenia College,	208 00
"Life and Light,"	1,021 38
Weekly Pledge,	12 15
Leaflets,	1 40
Legacy,	25 00
Total,	\$6,613 24

MISS EMMA CARRUTH, *Ass't Treas.*

Department of the Interior.

THE DAUGHTERS OF CHINA.

BY MISS MARY H. PORTER.

WHILE we look for a little time at this vast mission field, lay aside if you can your preconceived ideas of the Chinese, and try to recognize their kinship to yourselves, in thought, affection, and desire. Then remember that the light of God's love has never dawned upon their souls; that their lives are bounded by their present joy or sorrow; that while toil, pain, disappointment, the daily round of tasks, the daily hope and fear, are as real to them as to you, they know no merciful Saviour on whom to cast their burden, and see no light beyond, illumining the dark pathway.

Go in your thought to the homes of China; look at their sorrow and degradation; and then, as you turn back to your own bright family circles, made sacred and blessed by the love that hallows them, oh! ask yourselves if you *owe* nothing to your sisters who sit in darkness! Are you not their debtors *for Christ's sake*!

To realize the condition of heathen society one must live in it; must become acquainted with the personal history of individuals, and the story of households, and looking beneath the veil of superficial respectability which covers it, and which strikes the casual observer as fair and comely, must learn the hollowness of the pretence, and the truth of the inspired description found in the first chapter of Romans. Something of the bitterness of the woman's life may be conceived, when you remember that the daughter is ever an unwelcome addition to the family. During her childhood she is almost wholly unrestrained and undisciplined; and when at an early age she goes to her husband's home, it is to be placed under the absolute control of her mother-in-law, to perform the most menial service of the household. As the years go on, she becomes the mother of sons, and having been a slave in youth, is, in turn, a despot in old age.

Ignorant, poor, despised, is it strange that a sort of apathetic despair settles down on vast multitudes, and that they listen to your tale of what the women of other lands have been and done with incredulous wonder?

Exceptional women there are, who either by native force of character, or by the hold they have upon the affection of husband and sons, gain positions of honor and influence in their little circles. But of the majority, it is true that their lives are one long, hopeless struggle with oppression and grief; and (saddest degradation of all in woman) embittered, not softened by suffering, they pitilessly inflict upon others the wrongs they have themselves endured. Of the life of the higher classes we see little; but the same customs, the power of the mother-in-law, the subjection of the bride, prevail in all ranks, and the result must be similar. In a family of wealth is introduced yet another element of discord and unhappiness, as the concubines form a recognized class in such a household.

The ignorance of the women is pitiful. Their range of ideas is so narrow, their lives so confined and restricted, that it often seems almost impossible to give them an intellectual conception of the most simple and fundamental truths of the Gospel. What meaning have words like faith and redemption, to their ears? In the cities they meet with different classes of persons, at least hear of the outside world, and their horizon is somewhat broadened; but those in the little mud-built hamlets along the line of the rivers, or in the farming districts, know nothing beyond the village gossip, and the village superstition. Their days are spent in toiling in the fields, and the work—sowing, cultivating and gathering the crops—is done upon their *knees*, because their cruelly-bound feet make it impossible for them to stand for any long-continued labor. The home to which they go at night is a comfortless hovel almost without furniture, and their food is so coarse and innutritious that we wonder it can sustain life. Is it strange that minds are dull and slow of comprehension when the body is so poorly nourished?

Yet, I doubt if the very poor are more objects of pity than those in the higher ranks; for these “daughters of toil” have, at least, occupation for the long days, and the necessity for effort gives a sort of purpose and object to their lives; while the Chinese lady spends her time in utter idleness, or strives to forget herself in the feverish diversions of the gaming table.

There are women educated according to the national standard, but they are few even among the higher, and almost never found in the middle and lower classes.

As we look upon these sorrowful lives, crushed and bowed down under the load of superstition and sin, we ask, “Who shall deliver them from this body of death?” and the reply of every Christian soul must be, our Lord Jesus Christ. We know that he is mighty to save, and that his love can form anew these hearts, waken them to life, and make them tender and womanly. Think of the knowl-

edge of the sympathy of a present Saviour, the hope of eternal life, a heaven awaiting them, coming to such souls! Must it not be like the opening of dungeon doors, the breaking of fetters? Yes, more,—like *life from the dead*.

To us, dear sisters, is given by the Master, the blessed service of carrying this message of redemption, by which this mighty work is to be wrought. As He bids his people go forth, he adds the promise of his presence, which is the pledge that “his word shall not return to him void, but shall prosper in that whereto he sends it.” Are we ready for our part in this work? Rather, let me ask, is there one ready to relinquish the dear privilege of entering into Christ’s work, by sending her love, her prayers, her gifts, according as the Lord has prospered her, to aid in loosening the bonds in which ignorance and sin hold these, who may be, and who, if the Church is faithful, *shall* be, redeemed ones in Christ?

Yet one word more; let me say here as I have said to the many with whom I have spoken face-to-face, if the gift the Lord asks from you is your life’s service consecrated directly to this work, do not fear to listen to his call, and to say in joyful response, “Speak Lord, for thy servant heareth.” Open your heart trustfully to his teaching, and thank him reverently if you are “counted worthy to suffer for his sake.” And dear *mothers*, if He asks you to give your children to the far distant fields, who knows as well as your Heavenly Father the *cost*? He “spared not his own Son, but delivered him up for us all.” Can you not trust them to His guidance, and believe that he will verify to you the promise of a hundred-fold in this present time? It was the infinitely loving, infinitely compassionate Saviour who said,—said it while knowing our frame and remembering the intensity of human affections,—“He that loveth son or daughter more than me, is not worthy of me.”

TURKEY.

LETTER FROM MRS. COFFING.

MRS. COFFING, of Marash, writes thus of her experience with a class of unruly boys:—

“They were expecting to have Turvanda Varjuhee for their teacher; but as we were obliged to take her from the middle, for the high school, they were disappointed, and set out to rule the new teacher, and not a lesson could she obtain from them.

"I knew I had but to say the word, and the committee would expel them, at least for the winter; but the boys were none of your sleepy-heads, but just of that bright kind that makes either your best or worst men, and notwithstanding their wicked conduct, I cannot help loving them.

"The teacher nearly made herself sick with them, and gained nothing. I therefore divided their lessons with her, and my patience and ingenuity have been taxed to the utmost. Two nights I sent to the house for lamps, and kept them late, not letting one of them go till he had recited every question and answer in the lesson; and a part were thus retained a third evening. It was somewhat amusing to see the parents come in, lantern in hand, and quietly sit down and await the result. I knew that prayer was made for us those evenings, and I believe that angels anxiously looked on. I must speak a good word for the parents; every one of them stood with me, and some of them have expressed their thanks that I was willing to lay myself out so for them. After a month of conflict, I think I may say I have not only gained their lessons, but their love. I now earnestly desire that they may yield to a higher authority and a better love.

"Will you not all pray that these sixteen souls may be brought to accept Jesus now?"

EFFECTS OF WAR.

Recent letters from Erzroom give us glimpses of life in the besieged city. We are permitted to make a few extracts relating to the distress prevailing among the people, and the relief-work which is superintended to some extent by the missionaries. Many have died of a disease resembling cholera. Mr. Cole had been severely attacked by it, and at one time it was feared that he would not recover; but according to the latest accounts, he was improving, and, it was hoped, out of danger. The recent severe affliction of this family, in the sickness and death of two children, within a few weeks of each other, has probably already come to the notice of our readers.

Mrs. Cole writes: "Some of the Protestants are opposed to our helping the Turks to any bread. But some of the money in hand was given especially for the Turks, and to us it is a pleasant sight to see them come for supplies with the Armenians, forgetting for the time being their animosity. There is terrible suffering already in the city. Very few, comparatively, have any fuel these cold days. Most pitiable cases come to us, but the rule is to help only

those whose homes have been visited, thoroughly examined, and found to be actually without the necessities of life. The Protestant brethren are interested in the work, and report to us poor families in a state of utter destitution near their homes. But these must be visited, ere their names are entered on our list, and a paper given them which entitles them to bread from our door."

In another place, speaking of the dead and dying, she says: "Will any one be left alive in Erzroom?" It was reported that in a few days there would be no more flour for sale, and the missionaries were advised to mix potatoes with the flour in preparing bread.

Miss Nicholson says: "My time is full to overflowing, so that it sometimes seems as if I had hardly time to breathe." She is engaged in this work for the poor, "hearing their sad, sad stories," and examining into the truth of their statements.

Mrs. Raynolds writes from Van:—

"Between five hundred and one thousand Koords have passed through the city the last week, in two installments, for the Pergri camp. The Christians were somewhat apprehensive of trouble, as letters from Bashkalla said they were a rough set, intent on mischief, expecting to serve Van as Byazid had fared; but they made no disturbance, and it is said the last company left yesterday. Dr. Raynolds and myself, with Mr. Barnum, went into the city yesterday, as the congregations held a union service, this being the first Sabbath in the month. Several new comers were present. There are four young men who are more and more committing themselves to our cause, and who are enduring some persecution for so doing. In one case where the family are well off, the father has given his son till the long fast in which to repent of his love for the truth and adherence to the Protestants; if he does not leave the Protestants before this, he is to be turned out of the house. Another is a priest's son.

"We are asking what means the Lord would have us use to secure the manifest presence of the Holy Spirit here this winter. We need his coming so much, and might expect so much of good and of growth from his power manifest in these hearts. The work among the women is still general, and those we most long to see reached do not seem very hopeful. The opposition to us, and suspicion of us, seem wearing away, and women are much more ready than they once were to receive us to their houses. In the last two weeks Hamun and I have made twelve calls, and were very cordially received. Poverty and suffering open some doors to us, and the conclusion seems to be that those who are willing to come into their

wretched homes and give sympathy and read the Bible, cannot be the abominable unbelievers they have been represented to be. Giving help is a hard problem, and one which perplexes me more than any other. People here are not suffering for bread; but there is now a great deal of typhoid and other sickness in the city, and suitable food, medicine, and clothing are needed in many cases."

Home Department.

THE STORY OF A LITTLE "SEED," AND HOW IT WAS PLANTED.

BY MRS. CARRIE L. POST.

THE sultry summer had come, school had closed, teachers, weary and worn, had gone hither and thither, seeking tonic in sea or mountain air, leaving the great mass of youthful ones to employ themselves as best they could. It happened on one of those days, that a very humble, middle-aged woman, who had never claimed to be a "schoolma'am" but one half day in all her life, said to three of her nieces and their friends: "Come early, and stay to supper!" for they were to begin their object-lessons in arithmetic, geometry, needlework, and the Bible. The good pastor and his wife had gone on a long journey, to spend their vacation amid the grand regions of California and the Yo Semite. Before they returned, we could make an "album bed-quilt," and on it should be the name of every girl in the church, with an accompanying passage of scripture for every block; and this should be a surprise love-token from the lambs of the flock, when they welcomed their Shepherd and Shepherdess back to the fold.

Patchwork, how old-fashioned! say some; how useless! say others; but we must do something, so we planned that. While we worked it grew beautiful to us; for did it not bud and blossom all over with Love's freshest roses, as well as printed pinks and curious posies? Indeed it did! It seemed more like play than work, so merrily and blithely did the young maidens learn and repeat their lessons, while turning out with their flashing scissors the curves, cones, squares, triangles, and obtuse triangles, fitting them so nicely that one might readily imagine magnetic needles had drawn and fastened the pieces together. And now, with studious care, we "searched the Scriptures" for appropriate texts. What lovely promises we found, only a few specimens of which can be given

here: "He shall cover thee with His feathers, and under His wings shalt thou trust." "Behold, He that keepeth Israel shall neither slumber nor sleep." "The King's daughter shall be clothed in raiment of needlework." "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things." When our patchwork of calico and white came forth from the hand of the scribe, ready for quilting, it seemed quite like a new edition of the Bible.

Thus were spent a few midsummer hours; and so pleasantly did they glide by, we all, with one consent, agreed to organize, then and there, a "Missionary Society," that we might have a definite object to work for and contribute to. Our membership fee should be only ten cents, with a gift of five cents at each regular meeting. A few simple rules were drawn up, and lo! the "seed" was planted. The warmth of sunny young hearts beamed on it, while there silently dropped a tearful prayer from the heart of older experience; knowing, that though Paul might plant and Apollos water, every effort would be in vain, except God should give the increase.

Casting retrospective glances over the years that have intervened since that happy summer planting, we find that it is no imaginary growth that we see, but a vigorous young plant of seven years' fruitage. Scarcely daring to introduce ourselves to older "Branches," and the "Mother Tree," lest we appear boastful and obtrusive, yet in compliance with a request that comes from one who is deeply interested in missions, and who has pleasantly hinted "that notices of the different methods adopted, and the results achieved by Mission Bands, are often helpful and stimulating to others," we consent to give a brief statement of the various plans we have tried, to raise "here a little and there a little" of the amount netted, and of the disposal of the funds.

Our fees counted up slowly but surely; useful and ornamental articles that we made for friends, brought some gain; while once or twice a year we have given an entertainment of some kind, a strawberry festival in June, and later in the season a flower, fruit and seed festival, which was remarkably enjoyable and successful. On the centre of our refreshment-table stood a pyramid of beautiful autumnal flowers and leaves; on each end of the table a large basket, containing fruits and seeds. Short addresses were called for on the beauty and uses of each cluster. A head-light and Chinese lanterns illuminated the lawn sufficiently for out-door games. The sale of Chinese curiosities, and tiny cups of pure Chinese tea, brought us quite a little sum at one of our parlor sociables. In February we tried a valentine supper; while guests partook of refreshments, good "St. Valentine" distributed

gifts from the huge basket on his arm, all pretty and useful, made by the girls. The result of this was much merriment and sport, with fifty additional dollars in our treasury. Then we tried a paper festival; everything offered for sale except flowers and candy, was of paper. Many of our articles we obtained from the book-stores, and sold on commission. This, also, was a pleasant and profitable affair.

The understanding in our society is, that all over and above what is needed to support a pupil in school in China, shall be appropriated to "home" objects. The accumulation of our dimes and dollars during seven years, has amounted, in the aggregate to about five hundred dollars. With this we have supported at different times two pupils in China. The first was a boy, for whom we cared till his school course was completed and he was ready for work as a Bible-reader or preacher. Of him we read, "scarcely in America, could a more earnest and worthy young Christian be found." Another letter tells of his being united in Christian marriage to a Christian girl, and of their harmonious lives and happy home, contrasting strongly with heathen homes. A still more recent letter tells of the triumphant death of the young wife, and her victorious reply when asked if she was afraid to die: "No! why should I be afraid to go where Jesus is?" "Sweeping through the Gates," was sung, by her request, as she entered in "through the gates" to the new Jerusalem. We are now supporting a little girl in the Bridgman school, Peking. Our home contributions have been as follows: twenty-nine dollars toward a Sabbath-school library, seventy-five dollars to the ladies' fund for church expenses, and thirty dollars to a worthy college student. Eight bedquilts and other valuables have been added to missionary barrels, and fourteen garments have been made and donated to our City Hospital.

Some episodes in connection with our society might be mentioned; for our girls not only enjoy a good supper after work, but spicy variety in other ways. The evening is given up to music, reading or recitation, charades and tableaux, in which the beloved pastor is expected to take an active part. Surprises are planned, pleasant speeches made, and tokens of love exchanged. Books or other little mementoes are sent occasionally to our missionary friend in China, whose name our society bears, and the quaintest and oddest things come back to us, with many precious and helpful words of cheer, thus keeping up a warm love and interest in each other.

Doubtless there are young girls in every city and village who would cheerfully engage in work for Christ, if some older person would suggest ways, and make them attractive. "Our Society" ways are not presented as models, by any means, and our boasting is only in the Lord.

ANNUAL MEETING OF THE NORTHERN ILLINOIS
BRANCH OF THE W. B. M. I.

BY MRS. H. W. TAYLOR.

THIS Branch held its first annual meeting at Aurora, Feb. 20, 21, in the rooms of the Y. M. C. A., beginning Wednesday afternoon, the president, Mrs. N. A. Prentiss, in the chair. The exercises opened by singing "Rock of Ages," followed by the reading of the last chapter of Matthew. Prayer by Mrs. Prof. Haven. Forty-nine ladies were present from abroad, and the Aurora ladies filled all of the space left in the pleasant room, while a few earnest gentlemen stood near the door of the ante-room, eager to hear and "stay up our hands," if need be, in this our experimental meeting. But Mrs. Moses Smith, the President of the W. B. M. I., was on the platform, and breathed inspiration and courage into every fearful heart. The Secretary, Mrs. Talcott, being absent, Mrs. Woodbury read her report, which did not cover a full year of labor, as this Branch was organized in May last.

The Northern Illinois Branch comprises eight local associations. A vice-president was appointed from each of these associations to superintend the work, organize auxiliaries, etc., in her district. From the vice-presidents of the Bureau, Aurora, Elgin and Rockford associations, encouraging reports had been received. Meetings had been held in connection with the associations of churches, and several new auxiliaries had been formed as the result of these gatherings. There are about sixty auxiliaries in the churches of this Branch, and the increasing interest justifies the expectation that many will be added to this number during the next year.

After receiving the greetings of our Methodist friends through their representative, Mrs. Jutkins, papers from various auxiliaries were listened to, with great interest. The eldest of these societies, numbering sixty, organized in 1869, has raised about \$3,500 during the nine years of its existence, and four of its fellow church-members are laboring as missionaries in foreign lands. The youngest is scarcely one year old, but rejoices in twenty-one members. After singing, Miss Seymour, of Harpoot, Turkey, addressed the audience. She introduced to us the three mission families—those of Messrs. Barnum, Allen and Browne—stationed at Harpoot, and described the girls' school connected with Armenia College, made familiar to us all by the vivid pictures of Mr. and Mrs. Wheeler. She also described the village schools in the great plain around Harpoot. When she left Turkey last August, after eleven years' labor, her room and the church were filled with Armenian pupils, who sent greetings to their sisters in America, begging for their prayers.

A public meeting was held in the evening in Rev. Mr. Hill's church. The house was well filled, notwithstanding the rain. Mrs. Smith read a valuable paper upon the "Relations of Woman's Missionary Work to the Evangelization of the World." Mrs. Rhea, of Lake Forest, followed with an address, replete with humor and pathos, illustrating the work in Persia. Thursday, the sessions were held in the church of Rev. N. A. Prentiss. The time till eleven o'clock was occupied with necessary business, and listening to further reports of auxiliaries. A committee of ladies was appointed to confer with ladies from the Southern part of the State, at the State Association at Galesburg, in May next, upon the desirableness of joining this organization, or of organizing a separate Branch. Committees on nomination of officers, and on place for next meeting, were also appointed. A few practical remarks upon methods of work, by Mrs. Smith, were followed by a devotional meeting of rare power and interest, conducted by Miss Greene. In the interval till two o'clock, an elegant collation, provided by the Aurora ladies, was served in the prayer-room of the church.

The afternoon meeting was largely attended, in spite of the continuous rain. The committee on nominating officers, reported as follows: President, Mrs. N. A. Prentiss, Aurora; 1st Vice-President, Mrs. L. B. Taylor, of Wheaton; Secretary, Mrs. H. W. Taylor, of Rockford; Vice-Presidents from local Associations, as follows: Aurora Association, Mrs. H. C. Paddock, of Aurora; Bureau Association, Mrs. G. W. Colman, of Sheffield; Central East Association, Mrs. A. D. Conkling, of Champaign; Chicago Association, Mrs. W. Converse, of Chicago; Elgin Association, Mrs. C. E. Dickinson, of Elgin; Fox River Union, Mrs. Harrison, of Granville; Rockford Association, Mrs. D. S. Penfield, of Rockford; Rock River Association, Mrs. O. H. Fay, of Geneseo. The next meeting is to be held the second week in February, 1879, at Princeton.

Mrs. Case, of Chicago, conducted a "Model Missionary Meeting," at which six papers on Japan were presented, which were very exhaustive and interesting. Miss Van Duzee also gave a vivid sketch of Armenian life and customs in Erzroom and vicinity, illustrating the dress of the women by three young ladies in native Armenian costume. Perhaps we cannot better close this hasty report of our delightful gathering, than by transcribing the vote of thanks (adopted by a rising vote), offered by Mrs. Humphrey, of Oak Park:

"Before leaving, we wish to express the gratitude we all feel to the churches of Aurora, that have so cordially united and helped

our gathering; to the homes that have received us with their choicest hospitality; to those ladies who have so abundantly provided the tasteful lunch, and made the church a shelter and a home for the day; to the conveyances that have been so sure to be present when wanted, and so patient in their difficult tasks; to the gentlemen, whose kind and tireless helpfulness has taken by surprise even those of us who have had former experience of how needful and how willingly offered such assistance can be."—*Advance*.

ROCKFORD.

ITEMS.

IN 1873, Mr. W. C. Jones, of Warrington, England, gave £20,000 to the Church Missionary Society, the interest of which was to be used for the employment of more native agents in some of the Missions. It supported last year nine on the Niger, nine at Frère Town, six in Palestine, eleven in North India, twelve in the Telegu Mission, and one in Mauritius,—forty-eight in all. Thus by a consecration of his wealth, this gentleman is enabled to multiply his Christian influence by forty-eight.

A NEW MISSION in China is proposed by the Church of Scotland. Already \$8,715 have been contributed towards its establishment.

THE AMERICAN BOARD has 17 Missions; 81 Stations; 531 out-stations; 1563 laborers: of whom 151 are ordained missionaries, 7 are physicians, 227 are lady assistants sent from this country, 125 native pastors, 255 preachers and catechists, and 522 school-teachers. It has 256 churches, with 13,435 members; 16 training and theological schools, with 551 students; and 24,562 pupils in common schools.

RECEIPTS OF THE WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

FROM JAN. 15, TO FEB. 15, 1878.

MRS. FRANCIS BRADLEY, TREASURER.

OHIO BRANCH.		
Mrs. Mary B. Monroe, Akron, Treas.	<i>Elyria</i> .—Aux., \$50.75; Young	
	Ladies' Mission Band, \$6.81	
	1st Pres. S. S. \$40,	\$97 56
<i>Akron</i> .—Aux., for Miss Parmelee, \$25; for Miss Collins, \$5.	<i>Hudson</i> .—Aux., for Miss Parmelee, \$5; for Madura Bible reader, \$3.62,	8 62
<i>Andover</i> .—Aux.,	<i>Kent</i> .—Aux.,	15 00
	<i>Lorain</i> .—Aux.,	5 00
		1 60

<i>Mallet Creek.</i> —Aux., for Miss Parmelee,	\$5 00
<i>Painesville.</i> —Aux., for Miss Electa Parsons,	102 00
<i>Paddy's Run.</i> —Aux., for Miss Collins, \$10; "Willing Helpers," \$25,	35 00
<i>Saybrook.</i> —Aux.,	6 40
<i>Sheffield.</i> —Aux.,	12 30
<i>Troy.</i> —Aux.,	7 00
<i>Wayne.</i> —Aux.,	7 00
Total,	\$332 48

MICHIGAN BRANCH.

<i>Almont.</i> —Aux., for Miss Pinkerton,	\$8 00
<i>Ann Arbor.</i> —Lindley Miss. Circle, for Bridgman School,	14 00
<i>Detroit.</i> —1st Ch., Aux., for Mrs. Coffing, \$93.80; Young Ladies' Miss. Circle, for Bible-reader, \$45; for pupils, \$17.50; dime collection, \$2.23; Sunbeam Band, for Battalagundu school, \$37,	195 53
<i>East Saginaw.</i> —Aux., for Miss Shattuck,	91 75
<i>Flint.</i> —Aux.,	19 00
<i>Hersey.</i> —Aux., for Miss Spencer,	1 00
<i>Homestead.</i> —Aux.,	16 00
<i>Jackson.</i> —East Side Aux.,	5 00
<i>Michigan Center.</i> —Aux.,	6 00
<i>Port Huron.</i> —Aux., for Miss Pinkerton,	13 65
<i>St. John.</i> —Girls' Mission-Circle,	1 50
<i>Vermontville.</i> —Aux., for Miss Spencer,	21 00
Total,	\$392 43

ILLINOIS.

<i>Aurora.</i> —1st Ch., Aux.,	\$29 56
<i>Buda.</i> —Aux.,	4 75
<i>Champaign.</i> —Aux.,	10 00
<i>Chesterfield.</i> —Aux.,	16 00
<i>Chicago.</i> —1st Ch., Aux., for Miss Patrick, \$152.57; U. P. Ch., Aux., \$73.33, of wh. \$6.86 completes salary of Miss Rendell, \$66.47 for Miss Van Duzee; Mrs. W. H. Rice completes L. M-ship of Miss Mabel Rice; prev. cont. from Mr. W. H. Rice, const. Mrs. Rice L. M.; Plym. Ch., Aux. \$15.51,	241 41
<i>Geneva.</i> —Aux.,	8 00
<i>Granville.</i> —Aux.,	10 00
<i>Lawn Ridge.</i> —Aux., for Armenia College,	
<i>Lombard.</i> —1st Ch. Sunday Sch.,	11 60
<i>Peru.</i> —Aux.,	7 79
<i>Princeton.</i> —Aux.,	24 00
<i>Richmond.</i> —Aux., wh. const. Mrs. F. J. Douglass L. M.,	25 00
Total,	\$393 11

WISCONSIN BRANCH.

<i>Appleton.</i> —Aux.,	\$18 65
<i>Eau Claire.</i> —Aux., for salary of Miss Calhoun, and to const. Mrs. Abbie A. McVicar L. M.,	25 00
<i>Fox Lake Sem.</i> —Miss. Circle,	10 55
<i>Green Bay.</i> —Pres. Sunday School, for Miss Porter's school,	40 00
<i>Oshkosh.</i> —Aux.,	5 00
<i>Prairie du Chien.</i> —Aux.,	6 50
<i>Racine.</i> —Aux., for Manissa school,	57 86
Total,	\$163 56

IOWA BRANCH.

<i>Clinton.</i> —Aux.,	\$4 40
<i>Des Moines.</i> —Prairie Chickens, for miss'y children,	20 00
<i>Durant.</i> —Aux., \$4; Golden Rule Soc., 50 cents,	4 50
<i>Eldora.</i> —Wom. Cent. Soc.,	7 35
<i>Emerald Grove.</i> —A friend,	1 00
<i>Genoa Bluffs.</i> —Aux.,	4 00
<i>Green Mountain.</i> —Aux., for native teachers' tours near Marash, and with prev. cont. to const. Mrs. Flora H. Evans L. M., \$15; Rev. H. L. Chase, for health tour of Miss Barrows, of Japan. \$10.00; "Helpers," \$4,	29 00
<i>McGregor.</i> —Aux.,	10 35
<i>Montour.</i> —Aux., for Akhissar school,	6 00
<i>Osage.</i> —Aux., with prev. cont. to const. Miss M. J. French L. M.,	6 00
<i>Rockford.</i> —Aux.,	2 50
<i>Stacyville.</i> —Aux.,	4 00
<i>Wilton.</i> —"Little Gleaners,"	1 50
Total,	\$100 60

MISSOURI BRANCH.

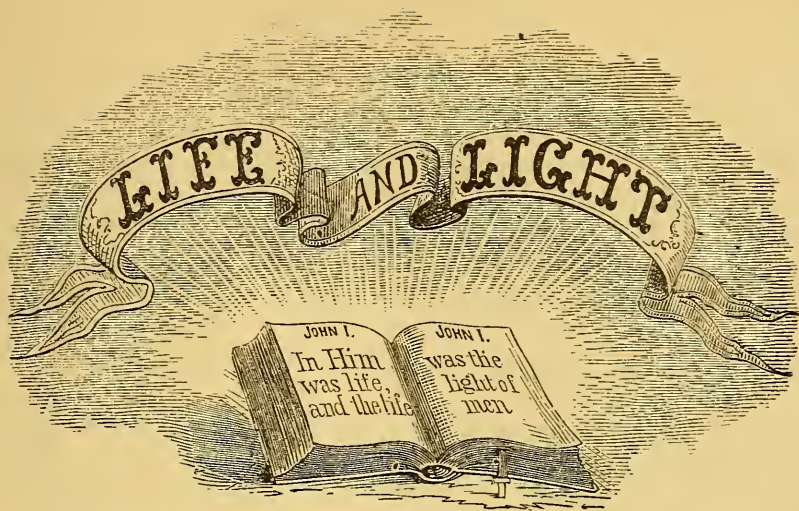
Mrs. J. H. Drew, St. Louis, Treas.	
<i>St. Louis.</i> —"Pilgrim Workers," for Bridgman School,	\$26 00
Total,	\$26 00

COLORADO.

<i>Colorado Springs.</i> —"Pike's Peak Mission Band,"	\$16 00
Total,	\$16 00

MISCELLANEOUS.

Envelopes and pamphlets,	\$6 16
Total for the month,	\$1,430 34
Previously acknowledged,	\$2,003 69
Total,	\$3,434 03



FOR WOMAN.

VOL. VIII.

MAY, 1878.

No. 5.

SURVEY OF FOREIGN WORK.

[CONCLUDED.]

MAHRATTA MISSION (WESTERN INDIA).

MISSIONARIES:—Mrs. A. M. Park and Miss S. F. Norris, M. D., at Bombay; Mrs. M. E. Bissell and Mrs. A. S. Hume, at Ahmednuggur (140 m. E. of Bombay); Mrs. M. C. Winsor, at Satara (120 m. S.E. of Bombay); Miss E. K. Ogden, M. D., at Sholapoor (125 m. S.E. of Ahmednuggur). SCHOOLS:—Boarding-school at Ahmednuggur, Mrs. A. S. Hume in charge, 80 pupils; school at Bombay, Mrs. C. E. Hume in charge. Ten Bible-women.

THE school at Ahmednuggur is reported as in a prosperous condition, notwithstanding the discouraging effects of the famine. Mrs. Hume writes: "Although the past year has been full of hardship and suffering, full of anxiety and care, yet we have had the consciousness that God has spread over us his banner of love. Our wants have all been supplied, the many mouths have been filled, sickness has been kept from our girls, and the Spirit of God has been with us, teaching us lessons of simple trust." In another letter she says: "It has often tried me very much that the girls seem to have so little opinion of their own on different subjects, and I was quite pleased not long ago to have the father of one of them come and ask about something his little daughter had said about Satan. The pastor had preached that afternoon on the great necessity of being watchful, lest Satan should conquer us. The little girl maintained that if God took care of us, then Satan could not

come near us. Her faith was strong that Satan could not conquer us when God was watching over us, so we need not fear. * * I was quite interested in a discussion in my Bible-class one day. We were studying about the Angel of the Lord who appeared to Joshua after the passage of the river Jordan, and I remarked that it was the opinion of many that this was Christ. One of the class immediately challenged my statement. She said it distinctly stated in the Bible, 'As the Captain of the Lord's Hosts am I come;' therefore, it was not God, in the person of Christ. Quite a discussion followed, and they became so excited that they asked permission to ask Mr. Hume about it."

The medical work among the women has become quite a feature in this mission. Miss Norris, at Bombay, aside from her large practice, extending from the houses of the nobility to the lowest coolie's hut, has recently established a dispensary in Bombay, of which a more extended account will be given in the next number. Miss Ogden is also pursuing a similar work in Sholapoor. During the first three months of her residence there she cared for one thousand and twenty-five patients — most of them suffering from the effects of famine — and made over three thousand prescriptions, receiving two hundred rupees for her services, and entering houses never before opened to missionaries. In September she started a dispensary, which has become "well known and very popular," and promises to be a power for good in the city. Mrs. Park, after a six months' absence at Pulney, on account of her husband's health, is now at work among the women in Bombay and vicinity. Mrs. Winsor is similarly occupied at Satara, having quite a number of Bible-women under her charge. The work of the Bible-women in this mission is spoken of in high terms. They have sometimes "found large and attentive audiences, numbering from one to two hundred persons; while by reading from the Scriptures and personal conversation with individuals, much is accomplished among persons who might not otherwise be reached. On one occasion, two Christian women desired to visit a neighboring village, where great opposition had arisen. They were advised not to go; but they went, and their message was kindly received. In speaking of it afterward, they said, "We went with trembling, but depending only on God. We prayed all the way that He would keep us, and He did." Recent letters from Mrs. Bissell, who returned to Ahmednuggur in the fall, show that she is taking up her work again with much vigor and enthusiasm.

MADURA MISSION (SOUTHERN INDIA).

MISSIONARIES:—Mrs. S. B. Capron and Miss H. S. Rendall, at Madura (20 m. S.W. of Madras); Mrs. C. H. Chandler and Miss H. S. Chandler, at Pulney (70 m. N.W. of Madura); Mrs. J. M. Minor, at Battalagundu (32 m. N.W. of Madura). SCHOOLS:—Boarding-school in Madura, Miss H. S. Rendall in charge, 54 pupils; Hindu girls' school and day-schools in Madura, Mrs. Capron in charge; schools in Mana Madura; boarding-school in Mandapasalai, Miss Taylor (W. B. M. I.) in charge, pupils; boarding-school at Battalagundu, Mrs. J. E. Chandler in charge; two schools at Pulney, Mrs. C. H. Chandler in charge; school at Tirumangalam, Mrs. E. H. Herrick in charge; day-schools at different stations. Six Bible-women.

THE schools in charge of the lady missionaries in this mission, although somewhat reduced in numbers, through the effects of the famine, are a great power for good in the work. Even heathen parents appreciate the value of the discipline their daughters acquire. "You may do anything you like with our girls," said one; "they always get a better disposition by coming here." Mrs. Capron has noticed that the people are afraid of her mission schools, and dislike all the school-books that have the name of Christ in them. A Brahmin said to her one day: "We are quite accustomed to hear the catechists talk against our temples and our idols. Even our women know about what they preach. But when we hear the school-children say, 'The missionary lady tells us that when God has taken care of us all day, she thinks the least we can do in the evening is to thank him,' we know they are being influenced." A missionary writes that when, in visiting his congregations, he notices an unusually bright face among the women or girls, he almost always finds that they have been pupils in some boarding-school. Great good is done by these enlightened children in their various homes.

Mrs. Capron, with the Madura Home for headquarters, is pursuing her three-fold work — medical, educational, and personal visitation — most successfully. She writes: "In the year just closed (1877), I wrote six thousand four hundred and seventy-three prescriptions. Of these, two thousand nine hundred and thirty-three were for new cases. As a means of becoming acquainted with women of every caste, and from every part of the city, this work is invaluable. I make, on an average, two or three visits in an evening. If I do not need to see a patient, houses previously visited are always open. The three Hindu Girls' day-schools now contain one hundred and thirteen pupils. It is more a recreation than a duty to visit them. To think of having such a number of the future mothers of this city withdrawn from the evil influences about them, is in itself an inspiration." Miss Rendall, who left this country in September last to take the place made vacant by the marriage of her sister in the Madura boarding-school, is entering into the work

with much earnestness. Recent letters from Miss Taylor, show the boarding-school at Mandapasalai to be in a prosperous condition, there being a number of unusually interesting pupils promising well for future usefulness. Mrs. Chandler and her daughter, at Pulney, report steady growth in the new work started there. With a boarding-school of twenty-five pupils, a Hindu girls' day-school, lessons in needlework and vocal music three times a week to thirty girls, and a large feeding-place for children,—famine waifs,—these ladies must surely have no time hanging heavily on their hands.

The long drought, which has caused so much suffering in India, finally gave way to drenching rains in October, and now the earth, which was fairly baked with heat, is “carpeted with richest green; tanks are full, and the rivers in flood, the like of which has not been known for years.”

CEYLON MISSION (JAFFNA DISTRICT, NORTH CEYLON).

MISSIONARIES:—Miss Eliza Agnew, at Uduville; Mrs. E. F. De Riemer, at Udupitty; Miss S. R. Howland, at Tillipally. SCHOOLS:—Boarding-School at Uduville, Miss Agnew in charge, 61 pupils; boarding-school at Udupitty, Mrs. De Riemer in charge, 28 pupils. Village schools. Ten Bible-women.

THE two boarding-schools in this mission are still held in high esteem by the native population and the government. The time-honored institution at Uduville has had a prosperous year; several of the pupils have recently become followers of Christ, five having joined the church. In the absence of Miss Townsend, who is in this country on account of her health, the school at Udupitty is under the care of Mr. and Mrs. De Riemer, and the last examination is spoken of as very successful. Miss Howland, in connection with Miss Hillis (W. B. M. I.), is continuing her tent-work among the women with marked effect. On some occasions they have met as many as eight hundred women in the villages, and they have been unable to respond to many requests for special visits. Some of the pleasant features of this mission are a Youth's Christian Association in Uduville, which supports two Bible-women; and a Helping-Hand Society, which meets on Miss Howland's veranda every Saturday afternoon. There heathen mothers learn to sew, and from thence they take home to their children the Lord's Prayer, Bible stories, and Christian hymns. The number of girls in the village schools is three times as large as last year.

FOOCHOW MISSION (SOUTH-EASTERN CHINA).

MISSIONARIES:—Mrs. L. E. Hartwell and Miss A. M. Payson, at Nantai (a suburb of Foochow). SCHOOLS:—Boarding-school with 29 pupils, and day-school with 11 pupils, at Nantai, Miss Payson in charge.

THE boarding-school at Foochow is still proving itself a power in moulding the character of the Chinese girls who come under its influence. Miss Payson writes: "Our building is quite too small to accommodate the scholars who would like to come. Six girls have applied for admission during the past term, but all had to be refused. It requires no small amount of decision to give a negative answer. One mother, in her anxiety to have her daughter admitted, fell down on her knees, before the lady in charge, entreating her to permit the girl to remain. The girl, at her mother's direction, also kneeled and pressed her forehead to the floor. It was difficult to refuse such entreaty."

NORTH CHINA MISSION.

MISSIONARIES:—Miss M. E. Andrews, at Tungcho (12 m. E. of Peking); Mrs. S. E. Pierson, at Pautingfoo (120 m. S.W. of Peking). 1 Bible-woman.

MISS ANDREWS, who has been suffering from ill health, at last accounts had much improved in that respect, and was able to take up her work with vigor. A class of girls, established a year ago, has developed into a small day-school, which it is hoped will prove permanent. It has grown out of a "real need in the little church at Tungcho—a place where the daughters of native Christians, whose parents are not willing to send them away to school, can be educated." In the few houses that are open to the missionaries in Tungcho, the work is encouraging as to the growth in Christian character. An effort is also being made to reach the women in the villages outside the city, although the missionaries are too often met with such words as, "Did you come out here to get me to walk in this new way? I won't! Do you think I'd worship God alone in this village? No, I'll not worship God!" Mrs. Pierson, who left this country in September, arrived at Pautingfoo the last of November. On her journey she had learned enough of the language to lead the singing in Chinese at family prayers the morning after her arrival, much to the delight of the natives who were present. Mrs. Pierson writes of a warm welcome extended to her husband and herself from his old friends; some of them coming as far as sixty and a hundred miles, bringing messages from other Christians, and seeking advice on various subjects.

JAPAN MISSION.

MISSIONARIES:—Misses Eliza Talcott, Julia Gulick, and Virginia Clarkson, at Kobe (300 m. W.S.W. from Yeddo); Mrs. E. S. DeForest, Mrs. S. C. Adams, Mrs. A. H. Gordon, Misses F. A. Stevens, J. E. Wheeler, and M. E. Gouldy, at Osaka (20 m. E. of Kobe); Miss Julia Wilson at Kioto. School at Kioto.

MISSIONARY life in Japan is said to be full of daily surprises, and the tide of events is so rapid that it will be impossible to give any

adequate idea of the progress of this mission in the brief space allotted here. In Kobe, the school-building erected in 1876 has already proved too small for the pupils who are crowding into it. Miss Talcott still holds her place in this school (supported by the W. B. M. I.), besides doing outside work, so far as her strength will allow. Miss Gulick is also accomplishing much in personal labor in the families of the Japanese. Miss Clarkson, who left this country in November last, is in Kobe, giving her attention to the study of the language. The Home at Kioto has now been in operation for over a year, and gives promise of much usefulness. The new building is going forward as rapidly as possible, the roof having just been put on at last accounts.

At Osaka the ladies are mainly occupied in visiting the homes of the people and teaching the women, as described by Miss Wheeler in the April number. A girls' school has recently been started in the city by Koidsumi and his wife, formerly a member of the Kobe school. Details of the enterprise will be given in the next number.

MICRONESIA MISSION.

MISSIONARY:—Mrs. Harriet A. Pease, at Ebon, on the Marshall Islands.

MRS. PEASE left this country May 23, 1877, for Micronesia, remaining some weeks at the Sandwich Islands, and arriving at Ebon after a tedious struggle of one hundred and twenty days with calms and head-winds. Mrs. Pease writes hopefully and cheerfully of the work that seems opening before her.

DAKOTA MISSION.

MISSIONARIES:—Miss Martha Shepard and Miss Lucy Dodge, at the Santee Agency, Neb. SCHOOL:—The Dakota Home, Misses Shepard and Dodge in charge, twenty pupils.

OF the school at the Santee Agency, Mr. Riggs writes: "Our school goes on with unabated success, and our scholars are going forth to teach others. It is becoming more widely understood that this school is of high grade, giving special advantages. We have at times been over-crowded, and the struggle from this time on will be to keep the pupils back." A more detailed account of the Home is given by Miss Shepard on another page.

MISSION TO SPAIN.

TEACHERS:—Donna Gracia Martinez, at Zaragoza; Donna Joaquina Martinez, at Santander. SCHOOL:—Day-school at Santander.

THE work among the women in this mission seems specially hopeful just at present. Day-schools at Zaragoza and Santander, under their competent teachers, have been very successful, and a

recent appeal has come for funds to establish a boarding-school at Santander, which it is hoped will in time prove a Mt. Holyoke Seminary for North Spain. Through the kind assistance of our friends, we have been able to give a favorable answer to the appeal.

MISSION TO AUSTRIA.

MISSIONARY:—Mrs. Clara E. Schauffler, at Brunn (Moravia).

Mrs. SCHAUFFLER, rejoicing in the removal of some of the restrictions that hampered her work in Brünn, writes of many encouragements. Individual cases of conversion, of great interest, have occurred, and a genuine work of grace seems to have begun. An interesting letter giving details, just received, will be published in the next number.

In the aggregate, we have now connected with our Board sixty-seven missionaries, fifty-eight Bible-women, eighteen boarding-schools, besides the Homes in Constantinople, Kioto, Osaka, Madura, and among the Dakotas, containing, in all, about eight hundred pupils; forty-nine village and day-schools, with about one thousand pupils. The American Board has also a large number of day-schools not needing pecuniary assistance, making, in all, six hundred and fifty-eight schools, with nearly twenty-five thousand pupils, about two-fifths of whom are girls.

TURKEY.

LETTER FROM MISS ELY.

[The following letter from Miss Ely, dated December 28, gives a vivid picture of the sad effects of the war in the vicinity of Bitlis.]

EXTREME depression in business, taxations, just and unjust, doubled and redoubled, the drain of large forces near, with the persistent, cruel robbery by the Koords in all this region, are the key-notes around which cluster accounts far too sorrowful to repeat. During all our residence here, we have never, till the present year, even heard of the sad, heart-rending realities which are now daily enacted within our sight and hearing. Concerning private griefs, personal disappointments, and trials, connected with our missionary work, we often deem it expedient to be silent. They, perhaps, could not be understood or appreciated. The Master's consolation never fails, and the hope blighted in one direction blossoms in another. But, oh! how can we endure to see the evil

that has come to this people! Hostile rulers, a government founded on principles directly opposed to peace and prosperity of the Redeemer's kingdom, with untold oppression and woe, are the factors in a problem that only the all-wise Being can solve.

There are no soldiers here—there have been none for many weeks. Meantime, various tribes of Koords, whose homes are in mountain fastnesses not far away, grow more and more bold. By day, large companies throng the markets, rendering it unsafe for Armenians to open their shops. By night, parties attack Christian houses, and are so heavily armed and perfectly reckless, that when signal-guns are fired, and midnight alarms and the woful cries of "Help! help!" are raised, people seldom venture to respond. The next morning, the sad tale of who was robbed, wounded, or killed, passes from mouth to mouth, and everyone shudders lest his turn come next. Three houses in our neighborhood have lately been plundered, one by day, and two at night. Outrages are as yet largely committed on Christians, but Turks are not wholly exempt. A few days since, the Turkish governor of this place had a Koordish chief arrested and imprisoned for having deserted with large stores of government ammunition and spoil from Christian villages. After a day or two, a large company of Koords came to his rescue, demanded and secured his release, and soon obliged the governor to furnish a horse for the chief to ride home in state! Many villages in this region are deserted; numbers have fled to the city; families are divided, and there is much suffering from poverty. This city could doubtless protect itself against invasions of Koords; but, alas! having abettors and guides in its own limits, partners with the despoilers, sharers in the spoil, makes it all uncertain, and the condition of Christians doubly precarious. "Attacks from without will not destroy, unless there is some confederate within."

You will wish to know if our school thrives amid such stern surroundings. Yes. It opened for the winter, October 22. The boarding-school has a membership of twenty. Three others, two old and one new scholar from one of the villages, have been accepted, but there is some doubt as to their being able to come, on account of the dangerous travelling. Our Sabbath and weekly prayer-meetings are continued, though thinly attended, owing to the fear of molestation in the streets, of which instances are not uncommon. For ourselves, we have little anxiety. Plenty of work is an excellent antidote for the blues; especially the conviction of being in duty's path tides us over passages dark and long. The telegraph wires are cut in two directions; the mails are more and more irregular, and may fail at any time; but the pathway of prayer, leading to light and joy unspeakable, lies ever open and secure, beyond all human power to molest.

“ That sacred stream, Thy Holy Word,
 Our grief allays, our fear controls,
 Sweet peace Thy promises afford,
 And give new strength to fainting souls.”

Pray that the communities so crushed and bereft of earthly good may be led to accept the freedom and priceless riches of the Heavenly Kingdom; for us, too, that our stay here in these trying times may be blessed to the good of the work.



MEXICO.

LETTER FROM MISS STRONG, OF MONTEREY.

* * * You would probably be glad to have some definite news from this country, so near geographically, yet so far away morally and religiously. Here, as everywhere in Papal dominions, evangelical work has progressed very slowly; yet it has progressed, as we have daily evidence, especially in the country villages, from many of which we hear the call, “Come and teach us.” “Come and tell us of the way of life.”

I have just returned from an excursion to one of the “*pueblitos*,” a small “*villa*” where, ten years ago, no one dared to own a Bible or hardly speak the name Protestant. The day of our ride was a fine one, and the scenery most delightful to eyes accustomed to that of bleak, bare, New-England mid-winter, for here only the fig-trees had doffed their green robing. Scarlet salvias and gay lantanas peeped up occasionally by the road-side, while the ageratum was as common everywhere as our golden-rod in autumn. Our way was through a lonely country, if we can call a place lonely where there are singing-birds, and where the roads curve through ageratum and feathery foliage.

We rode along till we reached a village of low, mud-walled, thatch-roofed houses, inhabited by five or six hundred Mexicans. To one of these houses our party of five were heartily welcomed; and it appeared to be both a surprise and delight to our Christian brother to see us outside of Monterey. His house, thirty by fifteen feet, appeared quite well-filled by the time his family, consisting of his wife, three children, father, father-in-law and sister, had greeted us. Outside, the temperature was like July, but within the thick walls, and on the earth-floor, it was cool and comfortable. The warm “*tortillas*” (corn-bread), the rice, and eggs were refreshing to our sharpened appetites; but most refreshing was it to see

the kindling eyes and flushing cheeks of the good father-in-law, the first Protestant of the village, as he listened eagerly to the Bible explanations of one of the missionaries.

One dear old lady came to meet us with tears of joy. She had often visited us in Monterey, when I had four of her grand-daughters in my school; but her joy was very great that I was able to ride so far to see the very poor Christians of that village. She is one of the most interesting old ladies I have met here; with a clear, active mind, a warm Christian heart, and industrious hands, she is doing much to aid in her Redeemer's cause. She became a Christian, and was baptized by the Presbyterian missionary in Brownsville, five years ago. She still has daughters in Romanism, but she has a noble Protestant son, with whom she resides. I strolled through the village with this lady's grand-daughter,—my first pupil in this country, now a dignified married señora of seventeen,—and was happy to learn, not only from observation of her manner, but from her neighbors, that she was leading a good life—one of patience, kindness, and Christian labor. Her husband does not oppose her, and is inclined to Protestantism.

At four, coffee was served to us by our hostess, and while we were taking it, she told us of a little meeting she and a few of her neighbors had commenced. "We have so longed to have some one sent to preach to us," she said—"some one who knows more of the precious Book than we do. As we women were visiting together one afternoon, the thought came, 'Why can we not pray together?' and so we did; and we sang, and we felt so comforted, that we are going to have another meeting soon."

The meeting in the evening was one long to be remembered. Seventy crowded into the little room where it was held, and others were outside around the door. The audience was hushed and attentive; the young matron, of whom I spoke, started the hymns, and most of the others joined in the singing. The two missionaries preached on repentance, and at the close the stillness and solemnity showed that all present had been brought to think of their souls, of life and death and God. It was hard to leave the dear people early the next morning for our return home, and harder still for me to tell them of my return to the United States.

Although this mission has been transferred to the Presbyterian Board, because that Board alone had an available missionary to send, yet I cannot lose my interest in the dear Christians here. To the ladies of the Woman's Board, who have so cheerfully cared for me, not only with money, but with their prayers and letters of love and sympathy, I wish to give my sincere thanks. May the blessings that you have sought for this and other lands in darkness, be

ever in your hearts and homes, my dear New England sisters, so that through your lives given to Christ you may win the world for Him.

THE DAKOTA HOME.

LETTER FROM MISS SHEPARD.

* * * FOR nearly two months the machinery has been in full motion at this Dakota Mission. It seems to me that the school-year has never opened under more auspicious circumstances. The Home is full; the new boarding-hall for the young men is full, and the day-school literally overflowing. Certainly, the impulse which has turned so many toward the school, means a desire for something better than the old life. With the coming of so many young people to us, comes also increased responsibility. As I enter the school-room, I realize more than at any other time the great work to be done, and my own inefficiency, and the cry of my heart is, Lord, enlighten them by thy Spirit. Anything like close application to study, is distasteful to them, and seldom tried. Those whose minds are sufficiently awakened to have some desire for education, do not yet see the necessity for real work to obtain it. There needs to be a quickening of conscience, as well as of the intellect.

During the last few weeks we have had some manifestations of the Holy Spirit among us. Previous to the week of prayer, during which time we had daily prayer-meetings, there were a few who expressed a wish to be baptized, and the Sabbath following six united with the church. Three of these were Teetons from Fort Sully, and the others former pupils in the Home. One of these is now a pupil and assistant in the day-school.

Among the Teeton pupils are two women, wives of two of the young men. When they came to us, Mr. Riggs wrote: "We send you two young women, both of them wives, and the only married women in our congregation." One of these is very young,—perhaps fourteen,—with a mind as yet almost dormant, but she is the wife of one of their most efficient young men. The other is bright and ambitious, with a quick sense of the right, and she married the dandy of the village. Her judgment of him was not as faulty as might seem, however, for he has already developed a good deal of character. She refused to marry him, except as white women are married, and he reluctantly consented. Six months ago he was a dandy in the land of dandies, and the girl made herself gay with

paint and gaudy with ornaments. Being convinced of the folly of this, she washed off her paint, put on the white woman's dress, and came to school with her husband. He, too, has left off his paint and feathers, with his long hair, and is clothed like a sensible man. They are making commendable progress in their studies, working, when not in school, to buy their own clothes. More than this, they are humble believers in the salvation of Christ, and we feel sure that He who has begun a good work in them, will keep them to the end.

At the opening of the boarding-hall, the young men were required to do a part of their own housework, such as sweeping, washing the floors, washing dishes, and other domestic work. This seemed a doubtful experiment before its trial, but has been successful beyond all expectation. They go about their work as quietly and orderly as if they had always done it. Their new surroundings have made them gentlemanly in many ways.

The new laundry greatly facilitates our housework, and adds much to the general order of the house, and we only wonder how we ever did our work without it.

Our girls grow more and more precious to us, as day by day some new trait is developed, or we see them trying to overcome their faults. So our work goes on, amid some discouragements and much hopefulness, for we trust His promise, who bade us follow Him, and we are sure that the seed now sown will spring up and bear fruit, though it may be after long waiting.

Our Work at Home.

MISSION CIRCLES.

BY MRS. M. E. MEAD.

[CONTINUED.]

OFFICERS and members of Auxiliaries may do much for the Mission Circles within their territory by an active interest in their progress and success.

In many cases the bond of union between these organizations is a source of mutual prosperity. But it sometimes happens that the little people are given over to their leader, both societies enlisted for one cause, with little community of interest.

As the future of Woman's Board enterprises rests so largely with the rising generation, it seems desirable that Auxiliaries should care especially for the Mission Circles, seeking to bring these into closer relations with the Board and its branches. Quarterly or semi-occasional public meetings, in which the children shall bear a part; social tea-meetings, with such missionary exercises as shall stimulate to future endeavor; and the circulation of missionary magazines and leaflets among the young workers, have been productive of good.

Missionary libraries are perhaps beyond the means of many of our societies. But, besides the works recommended in the *Missionary Herald*, the purchase and loan of such volumes as Murray's "Polynesia and New Guinea;" Mullen's "Twelve months in Madagascar;" "Four Years in Ashantee;" "The Life of Bishop Patterson;" Miss Thompson's "Among the Hindoos;" "The Rainbow in the North;" "The Southern Cross and the Southern Crown;" Dr. Hamlin's "Among the Turks;" "Woman and her Saviour in Persia;" "Daughters of Armenia;" "Africa's Mountain Valley," by the author of "Ministering Children;" Griffis' "Mikado's Empire;" "Dr. Goodell's Life," and other books of this class, would be most helpful. Such a list is incomplete without a set of the bound volumes of LIFE AND LIGHT, with its mine of treasures for Mission Circle meetings.

The subject of *organization*, as essential to proper development, needs to be brought especially to the notice of Mission Circle leaders. The short and comprehensive constitution for Auxiliaries, published on the cover of LIFE AND LIGHT, with *especial reference* to Article 4, which reads that, "All money raised by this Society shall be sent to the Treasurer of the W. B. M. for the purposes of their organization," is as necessary for Mission Circles as for Auxiliaries. For those who desire more variety, Mrs. Rhea's constitution for Mission Circles will be found useful.

Article 9, of this constitution, divides the Circle into companies, each of which serve one month. These companies are subdivided into reporters, writers, readers, illustrators, map-makers, geographers, historians, story-tellers, poets, item-givers — this last including all the children not embraced in the above-mentioned companies. The little people are sure to welcome the concluding suggestion: "Any babies or small children, too young to take part in the meetings, will be cordially welcomed to silent membership, by their pledging, through others, a daily contribution. A list of these will be faithfully kept." Doubtless the "Wide-Awake Workers" of North Weymouth, Mass., have adopted as their own this excellent constitution; for they have one member, at least,

who joined their Circle when one week old, and who, on every Sunday evening, drops a penny into the missionary-box.

In all meetings and plans variety is to be sought. Some one has said, no two meetings should be alike, but each should follow the other in a series of pleasant surprises. How to do this, and yet conform to a general plan of working, is not easy to say. But object-lessons, pictures, maps, curiosities, and helps, such as are furnished by the Bureau of Exchange, or in Dr. Bush's illustrated lectures on the different mission fields of the Board, will all be needed. It is wise, also, not to attempt too much in our meetings; to husband our resources, in order that we may continue to bring forth things new and old. Children tire of stereotyped forms; but if, under all our efforts, there is laid the foundation of love for the cause, and giving for Christ's sake, they will not soon grow cold in the service on which they have entered. In one society, a map similar to the one prepared by Mrs. Winslow, for the first volume of *LIFE AND LIGHT*, was hung up at its meetings. The children were instructed to find where missionary work had been done, and as the facts were brought in, each reporter marked the locality on the map with a gilt star. The plan suggested by Mrs. Winslow secured much study of missionary literature, and the children's star-map was a most helpful means of increasing interest and information concerning the work.

Mission Circle work naturally divides itself into young ladies' circles; general circles, including those of each sex; boys' circles; and circles for the little ones.

Under the head of Young Ladies' Circles, let me first mention the Cheerful Workers of the Tabernacle Church in New York. Their work as a society commenced about five years since, under the superintendence of the late Mrs. Austin Abbott. With an unobtrusive tact and skill, the personal religious improvement of each member of the circle was made the special object of effort, and it is not strange that nearly all these young ladies have found the missionary work an open door into the kingdom.

The Cheerful Workers hold their meetings once a fortnight. By a system of honorary memberships, they interest the older ladies of the church, and secure additional aid in carrying on their work. They support Miss Bush, of Harpoot, and as their interest in Woman's Board enterprises is a growing one, they are planning still larger things for the year to come.

Mrs. Moore, of Columbus, Ohio, who has had some pleasant experiences in a Young Ladies' Mission Band auxiliary to W. F. M. S. of the Presbyterian Church, very kindly furnishes an account of her plan of work. She writes:

"For two or three years the girls met generally under my own supervision; at first as their President, afterwards as their helper only. The meetings were held monthly for prayer and reading, except when some special work offered for their fingers to do. The marked effect of the responsibility upon the officers, in leading them out and maturing their Christian characters, has encouraged me greatly.

"Bye-and-bye I felt the need of more of the social element, with which they might influence lads and young men, many of them young Christians, but crude and uninformed on all missionary topics. For a year now, the girls have met in the afternoon, as often as they could find a hostess for their large company; have had their own religious exercises, letter readings, and general missionary talks, with such work as they can find to do. In the early evening, either to tea or afterward, the lads and young men come in. Questions and subjects have been assigned beforehand. These are called for by the young President, some interesting article or letter following, and generally the pastor steps in and closes this part of the evening with prayer. The rest of it is devoted to a good social time. None are more eager for these meetings than the mothers of these young men, who hail everything which holds them within the influence of this band of pure and earnest-minded girls. When they cannot have a tea-meeting, the band meets for its afternoon hour as before. This is now a well-started young people's association, which once a year holds a public entertainment in the chapel, of some sort, always with a Secretary's paper and appeal to the interest of old and young, and a supper which aids their fund."

The Wilton auxiliary to the New Haven Branch commenced as a Mission Circle, and is still conducted by the same young people. It sustains two meetings in the month; one of a missionary and devotional character, to which the older ladies of the church are now invited; the other of a social evening meeting, combining the attractions of music, charades, refreshments, and a collection. Gentlemen who pay a small yearly fee for the privilege, are admitted to these entertainments.

The enthusiastic interest prevailing in the auxiliary work, has proved fruitful in starting other good enterprises, the foreign cause building up the home, and developing in the young workers the truest type of Christian progress.

"The Young Ladies' Mission Society of St. Johnsbury, is also a pattern of good works. The Society is in very frequent and interested communication with its beneficiaries, and whenever missionaries visit St. Johnsbury, an informal social meeting with the young ladies is always arranged.

At the end of its first five years as a Society, a public meeting was held on a Sabbath evening, which brought the organization and its work to the notice of many who had not previously known of it. Some church members have even dated a special interest in missions, as coming to them from this meeting.

A young ladies' Bible-class, under the conduct of Mrs. Williams, of Nashua, has resulted in a Mission Circle to the New Hampshire Branch. The plan originated in a desire to learn about the progress of Christ's kingdom in the earth, rather than in a definite purpose to raise money for the cause. The last grew out of the first, however, and during the previous year, this class of twenty young ladies, the most of whom are engaged in shops and business pursuits, sent a contribution of \$100 as the result of their awakened interest.

The course of instruction is practical and valuable. The country selected for a month's study is divided into four papers, which are assigned to different individuals. The first paper devoted to geography, climate, and productions, is accompanied by a general map exercise, the maps being obtained from the Congregational House, Boston. The class give the location on the map, of missionary stations of the country under consideration, with, so far as possible, the names of missionaries there located. The second paper relates to the native inhabitants—their manners, customs and religions. The third is upon its first missionaries, with an account of missionary progress since the introduction of Christianity into this particular field.

The fourth paper is a continuation of the third, and, with statistics, presents a perfect synopsis of the work down to the latest received intelligence. Occasionally, several of these papers are condensed into one, and on invitation of the pastor, are read at the church monthly concert. In connection with this study, the latest and best works on the mission under consideration are circulated and read in the class.

A similar series of study meetings was held in Brunswick, Me., by Mrs. Prof. Sewall, some time since. The meetings were designed to be a sort of "stay-at-home travelling." One evening was devoted to a country, and the work there of the American Board. Topics were assigned to the young ladies, maps, photographs, books, and all external helps were collected, and the endeavor made to bring the land under consideration vividly before the class. Bartlett's Sketches of Missions formed the occasional basis of questions and investigation for an evening's study. The Rogers Mission Circle, of Portsmouth, N. H., which has been in successful operation for more than sixty years, holds two monthly

missionary meetings. One of these is a tea-meeting, in which the pastor and adult friends join with the young people in a social evening gathering. The Circle is now carried on by the younger members of the church, including boys and young men. In the good time coming, will not all missionary enterprises like this, with its more than half-century of truest Christian progress, grow into a component part of regular church work?

[TO BE CONTINUED.]

HOW TO READ.

WE are indebted to our Eastern Connecticut Branch for the following suggestions as to reading missionary literature, given at one of its auxiliary meetings:

“Probably among the ladies present this afternoon, there is only one who takes the ‘MISSIONARY HERALD’ or ‘LIFE AND LIGHT’ and does not read them. I think there is one. To that one I address myself.

“You did not, I am sure, anticipate such a result when you first subscribed for these periodicals. You felt a genuine love for the missionary cause. You appreciated, to some extent, the importance of informing yourself as to its details, and you rejoiced in the prospect of doing so. But the first numbers did not prove very inviting. The names mentioned even of missionaries were unfamiliar; they did not bring at once before your mind the personalities of those whose work you had watched, and, in a measure, shared; whose words had inspired you, and for whose fortunes you had affectionately cared. Your ideas of localities were somewhat hazy, and allusions to foreign customs occurred which you scarcely comprehended. Obviously, where many fields must find a place in one magazine, the name of the missionary in whom you happen to have special interest cannot always appear; neither can the space be taken to explain the different localities and customs of the people in every number. Then the succeeding numbers came at long intervals! You did not easily fall into the way of appropriating some particular time to their perusal, as with the weekly or daily papers, and ‘any time’ soon proved to be no time. And now, though you sometimes feel a pang at the sight of the rarely-opened covers, you quite accept the judgment so easily pronounced by others—that these magazines are dull reading.

“Were there no remedy for this dullness, the task of recommending them would be an ungracious one. But the remedy exists; it is to read, not to skim; to read, not one month, nor two,

but persistently, diligently, punctually, month after month; and while you read, mark and inwardly digest. Believe me, the result will surprise you. The once dull page will begin to sparkle; the jewels which escaped your cursory and unstudious glance will reveal themselves in your more faithful search.

"Yet it is doubtless impossible, except for a very few, to follow closely all the many and widely-scattered missions of the American Board. The many prayers of years gone by—with thankfulness we own it—have received an abundant answer, and the work has grown to large proportions. Choose, then, some one field, and make it in a sense your own. Make yourself familiar with each part of its working, and the hopeful or doubtful aspect of each. Learn as far as possible the personal character and history of its missionaries. You may come to know these well, though unknown to them, and you will find many pleasant acquaintances among them. Unite your prayers with theirs, not only for the work as a whole, but for the particular cases which may come—which will come—to your knowledge if you pursue this course. Call to your aid maps and other sources of information respecting the country. Gather up newspaper items regarding it; the eye soon learns to catch what relates to a loved theme. In short, appropriate it, in some sense, as the missionaries do who go to it.

"Do you fear that this centering of your sympathies in one small part, will lessen your regard for the whole? On the contrary, it will increase that regard. When this course has become habitual with you, you will cease to lament your lack of interest in the work of foreign missions. You will no longer feel that the little you can do is not worth doing, but will discover that an earnest spirit will gather many littles. You will pray for missions not because you are impelled to it by a sense of duty or propriety, but because you cannot forbear. You will pray for them, not merely when you are reminded to do so by a meeting or some public mention of the subject, but out of the abundance of a heart that cannot forget."

APPOINTMENT.

MRS. FANNIE G. BOND, formerly of Eski-Zagra, in the European Turkey Mission, has been appointed a missionary of the Woman's Board, and has been adopted by our New Haven Branch. Mr. and Mrs. Bond hope to return to Bulgaria in the early autumn.

WOMAN'S BOARD OF MISSIONS.

RECEIPTS FROM FEB. 18, TO MAR. 18, 1878.

MRS. BENJAMIN E. BATES, TREASURER.

MAINE.

Maine Branch.—Mrs. Woodbury S. Dana, Treas., Skowhegan, Aux., \$3; "Helping Hands," \$1; New Sharon, Aux., \$6; Yarmouth, 1st Ch., Aux., \$56.20; Gorham, Aux., \$30; Bethel, 1st Ch., Aux., \$3.50; Wells, 1st Ch., a few ladies, \$11.50, \$111 20

Total, \$111 20

Fem. Dep. Armenia College.

Maine Branch.—Greenville, Aux., \$18 00

NEW HAMPSHIRE.

New Hampshire Branch.—Miss Abby E. McIntire, Treas., Amherst, Aux., \$5; Atkinson, "Flowers of Hope," \$10; Concord, Aux., \$15; Exeter, J. K. C., Amherst, Mass., In Memoriam, M. E. C., to const. L. M. Mrs. Abby B. Connor, \$25; Fitzwilliam, Mrs. Colby's S. S. Cl., \$4; Keene, 2d Ch., Aux., \$75; Lyme, Aux., \$20; "Mission Circle," \$15; Manchester, 1st Ch., \$100; Plainfield, a few friends, \$20; Portsmouth, Miss F. Ladd, \$10; a friend, \$50, \$349 00

Contoocookville.—A friend, 1 40

Total, \$350 40

Fem. Dep. Armenia College.

New Hampshire Branch.—Concord, Mrs. Sewall Hoyt, to const. self L. M., 30 00

VERMONT BRANCH.

Vermont Branch.—Mrs. Geo. H. Fox, Treas., Fayetteville, Aux., \$17.25; Burlington, Aux., \$10; Rutland, Aux., \$41.26; No. Craftsbury, "Mission Circle," \$6; Haverhill, N. H., Mrs. Gyles Merrill, const. L. M. Miss Sophia H. Aiken, \$25; Middlebury, "Green Mountain Hills," \$2.60; Newbury, 1st Cong. Ch. S. S., \$14.80; So. Hero, "Band of Helpers," \$5; Hartford, Aux., \$20.60; St. Johnsbury, So. Ch., Aux., \$27.42; Bradford, Aux., prev. contri. const. L. M. Miss Ellen Hibbard, \$6; Essex Junction, Mrs. M. H. Seaton, \$5; Saxton's River, Mrs. E. H. Pettingill, \$5; Wallingford,

Aux., of wh. \$50 const. L. M's Mrs. Edwin Huntress, Mrs. Charles C. Child, \$64; Sharon, Aux., \$18; Milton, Aux., \$6; Benson, Aux., \$20; Waterbury, Aux., \$7.25; St. Albans, Aux., \$14.50; Expenses, \$25; balance, \$290 68

Burlington.—Miss M. C. Torrey's S. S. Cl., 20 00

Total, \$310 68

MASSACHUSETTS.

Berkshire Co. Branch.—Mrs. S. N. Russell, Treas., Pittsfield, 1st Ch., \$12.23; "Snowflakes," \$5; Lee, Miss Gibbs' S. S. Cl., \$15, \$32 23

Boston.—Mrs. L. C. Wetherby, \$1; Central Ch., "De Witt Mission Circle," \$3.53; "Golden Sunbeams," \$12.35; Old So. Ch., "Bartlett Band," \$20; Mt. Vernon Ch., Mrs. J. C. Howe, \$200, 236 88

Boston Highlands.—Eliot Ch., Aux., 6 25

South Boston.—Phillips Ch., Miss Lucinda Smith, const. L. M. Mrs. Abby Burgess Eaton, 25 00

Cambridgeport.—Prospect St. S. S., 15 22

Charlestown.—Winthrop Ch., Mrs. B. W. Gage, \$1; Mrs. S. S. Tufts, \$1, 2 00

Chelsea.—Miss S. R. Brooks, 2 00

Dalton.—Mrs. Z. M. Crane, 25 00

Fall River.—"Willing Helpers," two teachers, Harpoot, 60 00

Foxboro'.—Aux., 40 00

Franklin Co. Branch.—Miss L. A. Sparhawk, Treas., Cole-raine, Aux., \$2; So. Deerfield, Aux., 16; Greenfield, Aux., \$13.22; 2d Cong. Ch., "Mission Circle," of wh. \$25 const. L. M. Miss Mary B. Cross, \$85; Bernardston, Mrs. Elvira L. Burke, self L. M., \$25; Montague, Aux., \$6.90, 148 12

Gloucester.—Aux., 30 00

Hampshire Co. Branch.—Miss Isabella G. Clarke, Treas., Belchertown, Aux., 33 45

Hingham.—"Money Plants," 1 70

Hyde Park.—Aux., of wh. \$25 const. L. M. Mrs. Charlotte M. Allen, 39 15

Jamaica Plain.—Central Ch., "Wide Awakes," 15 00

Lawrence.—"Central Workers," 5 00

Malden.—Miss Mary Kent, 1 40

<i>Maynard</i> .—Mrs. Cheney's S. S. Cl.,	6 00
<i>Medfield</i> .—Aux., of wh. \$25 const. L. M. Mrs. Emily W. Cobb,	39 00
<i>Newburyport</i> .—"Belleville Mission Band," pupil, C. Home,	125 00
<i>Norfolk</i> .—Mrs. Levi Mann,	5 00
<i>Rockland</i> .—Aux.,	76 97
<i>Southboro'</i> .—Fred Woodward,	25
<i>Wakefield</i> .—Mrs. Claves' Infant Cl.,	10 00
<i>Waltham</i> .—Cong. Ch., "Mission Circle,"	50 00
<i>Woburn</i> .—"Woburn Workers,"	20 00
<i>Yarmouth</i> .—Aux.,	6 00
Total,	\$1,056 62

RHODE ISLAND.

<i>Rhode Island Branch</i> .—Miss Anna T. White, Treas., Providence, Central Ch., "O. B. Mission Club," \$15; Beneficent Ch., \$1; Chepachet, Aux., \$4; "Mayflowers," \$3; Washington Village, \$4; Pawtucket, Mrs. Darius Goff, const. L. M. Miss Annie Lee Steele, \$25,	\$52 00
Total,	\$52 00

Fem. Dep. Armenia College.

<i>Rhode Island Branch</i> .—Providence, Central Ch., "O. B. Mission Club," to const. L. M. Rev. George Harris,	\$25 00
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CONNECTICUT.

<i>Greenwich</i> .—Aux.,	\$36 00
<i>Hartford Branch</i> .—Mrs. Chas. A. Jewell, Treas., Berlin, "Golden Ridge Mission Circle," \$72.50; Glastonbury, Aux., of wh. \$25 const. L. M. Miss Fannie Scudder, \$25 by Mrs. J. B. Williams, const. L. M. Mrs. D. W. Williams, \$180.30; Hartford, Windsor Ave. Ch., "Loving Helpers," of wh. \$10 by "A left hand," \$40; Centre Ch., Aux., \$1; Park Ch., Aux., \$1.50,	295 31
<i>Lakeville</i> .—"Lakeside Workers," of wh. \$25 const. L. M. Miss Sadie L. Robbins,	35 00
<i>New Haven Branch</i> .—Miss Julia Twining, Treas., Canaan, \$10.83; Colchester (\$25 fr. Mrs. Joshua Clarke, to const. L. M. Mrs. Sarah Dinsmore), \$94.25; Fair Haven, "Lilies of the Valley," \$21.28; Falls Village, \$11.71; Haddam, "Young Ladies' Mission Band, \$15; Middletown, First	

Ch., \$30; Morris, to complete L. M. Miss Libbie Butler, \$18; New Haven, Howard Ave. Ch., \$30; North Ch., \$4.28; Plymouth, "Arbutus Gleaners," \$50; South Britain, \$8.50; Warren, to const. L. M. Mrs. Catharine Barnum, \$27; Winsted, to const. L. M's Mrs. James Tuttle and Mrs. George Carrington, \$68,	388 85
Total,	\$755 16

NEW YORK.

<i>Lebanon Springs</i> .—Leila Bull,	\$2 00
<i>New York City</i> .—Manor Mission S. S.,	25 00
<i>Oswego</i> .—1st Cong. Ch., S. S.,	1 00
<i>Poughkeepsie</i> .—A friend,	41 23
<i>Union Falls</i> .—Mrs. F. D. Duncan, \$5; Margaret B. Duncan, \$5; Eliza B. Duncan, \$5,	15 00
Total,	\$84 23

PENNSYLVANIA.

<i>Philadelphia Branch</i> .—Mrs. A. W. Goodell, Treas., Woodbridge, N. J., Aux., \$26, S. S. Cl., \$4; Mt. Clair, Aux., \$45; Baltimore "Bees," \$50; Jersey City, 1st Ch., Aux., of wh. \$25 const. L. M. Mrs. A. P. Foster, \$34; Washington, D. C., Aux., \$17.25; Phila. Aux., \$5,	\$181 25
Total,	\$181 25

OHIO.

<i>Pomeroy</i> .—Welsh Cong. Ch., Aux.,	\$9 50
Total,	\$9 50

WISCONSIN.

<i>Hancock</i> .—A friend,	\$ 50
Total,	\$ 50

IOWA.

<i>Garner</i> .—Mrs. E. B. Wells,	\$1 40
<i>Tabor</i> .—Cong. S. S., \$25; Mrs. Jennie Lewis, Camp Baker, Montana, \$1.50,	26 50
<i>Webster City</i> .—Cong. Ch., Aux.,	6 00
Total,	\$33 90
General Funds,	\$2,945 44
Fem. Dep. Armenia College,	82 00
"Life and Light,"	539 29
Weekly Pledge,	6 90
Leaflets,	2 86
Famine in India,	50 00
Total,	\$3,626 49

Department of the Interior.

WOMEN OF ARMENIA.

BY MISS C. O. VAN DUZEE.

LET us suppose that you were born into an Armenian family of the middle classes, ten years ago. Your father lives in Erzroom, and is a tailor, doing well in his business, and respected by his neighbors. He has already two boys and a girl, and your advent, although an addition to the number of the family, is no addition to its pleasure. Nobody is glad to see you, although a boy would have been hailed with delight. No one wished your parents joy, as they did when your brothers came, and your mother takes up her new burden with a sigh. She loves you nevertheless, and mayhap your merry prattle will win your father's heart. He goes to his work early, after taking a tiny cup of hot coffee, but leaves no warm, loving word for his wife or the children to think of during the day. At night he comes home late, expects a hot supper, which he eats alone, or with his boys, and then has a smoke, and goes to spend the evening with a friend, or friends come to sit with him. Your oldest brother very likely is privileged to go with him. Your mother eats with her girls afterwards, and never expects the society of her husband. She rules her children as passion dictates, sometimes coaxing, then commanding, again petting, then whipping; and in the end each one does about as he or she chooses, except when the boys or father assert their authority, to which the mother yields almost as readily as the girls.

On the Sabbath your mother carries you to meeting, till you are large enough to be kept at home without getting into mischief. There she enjoys herself visiting with her neighbors in a gallery at the back end of the church, where she is well screened by a lattice five or six feet high. The priest is not reading anything she understands; why should she listen? After she has prayed and crossed herself, she is at liberty to do as she chooses. Other children are there, and those who are old enough enjoy themselves as well as their mothers. Your father may be down in the body of the church paying a little better attention; but if he hears any noise from the gallery, he probably breathes silent anathemas on the ill

manners and stupidity of womankind in general, possibly putting a few in words, at home, for the benefit of his wife. After the service every one is free to visit with the neighbors, ride horseback, or even work, if there is any little thing which could be better done on that day, when they are at home. The priests do so; why should not the people? The children are, of course, enjoying themselves in the streets. You go to school as soon as you are old enough to "read bread and cheese," which means to learn to sit still and be out of your mother's way; but you do not go with your brothers. The children are at school from a little after sunrise till nearly sunset, but while they are small, the most of the time is spent at play. You merely learn to read in the ancient Armenian language, which you don't understand, and commit to memory a little catechism.

When you are ten or eleven years old, you will leave school forever, to forget what you learned, and help your mother around the house. Your brothers would add some grammar, and a trifle of arithmetic, perhaps geography and history, and at twelve or fourteen begin to learn a trade.

When you are fourteen or fifteen, some woman wants a wife for her son, and makes your mother a visit. You know what is wanted, for you are called into the room to see if you are healthy and good-looking, but you have no further part in the matter. Some evening, not long after, a few friends of the prospective bridegroom call, and some of your parents' friends are present. After they have left, a few nice pieces of gold are given you, as a sign of engagement to some young man, whom you may have seen but two or three times. A few months later you are married, without having seen your future husband once during the interval. You leave your home to live in that of his parents, and for a year are not allowed to visit your mother, except as some of his friends accompany you. You are not allowed to speak above a whisper in your new home, when your husband's parents or male relatives are near, and will not be permitted to do so certainly for a year—not until your mother-in-law "gives her command." She, meantime, is training you in all the hardest work of the house, and will punish you if you refuse to obey. If your husband is the oldest son in the family, you will be promoted when a younger son marries. Then, too, your mother-in-law may die; or it is barely possible that after several years your husband may "divide" from his father's house. Then, of course, you are your own mistress, and your life passes on very much as your mother's did before you.

This is no overdrawn picture, but just one of the medium class, and that in the city. In the villages these customs all bind closer, and sometimes grind a woman almost to powder.

The true Gospel comes among these nominally Christian people, and what a change it works! Without really removing these time-honored customs, which are like the "laws of the Medes and Persians," it so loosens their grasp that they are far less burdensome.

The truly Christian parents welcome their little daughters, and care for them with parental love. They send them to schools established by the missionaries, which they attend till they are fifteen or sixteen years of age, receiving a good primary education, and constant religious instruction, under which they generally become Christians. Some are united in marriage with native ministers, who love and cherish their wives as the Gospel teaches. Others go out as Bible-readers and instructors of the young, to teach their own people of Christ. The Christian merchant assembles his family for worship before he goes to his shop, and leaves with his wife and children pleasant memories to cheer them during the day. He eats with his family at night, and makes a companion of his wife. They take their children to church on the Sabbath, where all hear the Gospel in their own tongue. Parents and children attend the Sabbath School, and also the afternoon service, and at home read the Bible or some good book, translated by the missionaries. They try to train their children for Christ, but it is weary work when they are so ignorant, and all around are so wicked.

The mother-in-law helps to lift the heavy burden from the shoulders of her "bride," assisting her, or doing all her work when she is not well, and allowing her the free use of her voice in a few weeks. Bitter persecution awaits these women as they leave their old faith and believe on Christ; but how large is the liberty into which they come, and how blessed the privilege of being co-workers with Christ in bringing to them this "fullness of joy!"

Dear sisters, this glorious work is ours. Are we faithful to our trust? The fashions of this world are perishing, but these things endure forever. Can we not, and shall we not consecrate our time, our money, and ourselves to this for which Christ gave his life, the preaching of the Gospel "to every creature?"

JAPAN.

LETTER FROM MISS DUDLEY.

LAST Monday, Mr. Atkinson went by invitation to a village two and a half miles west of Hiogo. As he was riding through the

village on Saturday, and praying that God would open the way for something to be done there, a young man came out of one of the largest houses and asked him to come on Monday, which was a holiday, and teach them about Christianity.

Mr. Atkinson asked me to go with him, and I did, taking with me a woman who helps me in my work at Hiogo. We found, or rather drew, an audience of seventy. They seemed to be pleasant people, with more intelligence than most of the farming class. We learned that the French Catholics had been visiting the place once a week since May, and the people had acquired considerable knowledge of the first principles of Christianity. How much error is mixed with the truth I do not know. The result is, we are invited to go there once a week after the rice harvest.

Tuesday, the same helper went with me to Akashi. Dr. Berry had a hospital there for a while, and Miss Talcott has visited the village a number of times. For almost three years some of our native Christians have been down to hold Sabbath services there. There are several Christians in the place, but they have felt poor, and unable to do anything toward supporting public religious services. We called at the homes of some of those most interested, in the afternoon. I carried a letter to one of the most influential Samurai, who has some business connection with a warm-hearted Christian here. I was kindly received, and he consented to have a meeting appointed at his house for the next day. The same evening twelve persons came to my inn, among them this gentlemen and his wife. We had a pleasant little meeting, and as I lay down to sleep at night on the floor of that native inn, I think I never felt safer, or surer that I should have God's direction about this work.

The next morning we went out again, returning at eleven to find Mr. Atkinson and a native Christian whom we had expected. At one, when we went to the appointed place of meeting, we found seventy or more assembled, mostly of the Samurai class, which heretofore has been but little interested. Mr. Atkinson talked with them and finally brought up the subject of their doing something toward sustaining their own religious services. That evening an arrangement was made by which four private houses are to be used alternately as preaching-places, and those who go to preach are also to be entertained by the brethren.

I am to go down once a month with the Christian helper who accompanied me on this visit, and stay as long as seems best. This is a pretty place, of fifteen thousand people; and such a place for work, with so much already done! Do you wonder that I am happy?

LETTER FROM MISS PARMELEE.

MISS H. F. PARMELEE, who sailed with Miss Wilson from San Francisco in September, writes thus of her arrival at Kioto, and her first impressions of the country and of her work:

“We were made to feel at home in Mr. Davis’ family at once, and were not long in discovering that we were not friendless, though we thought we had left all our friends on the other side of the great waters. The greetings on this shore compensated for the farewells on that.

“We both do some work in the school, and are, of course, studying Japanese. I enjoy the former, and am not frightened yet by the latter, but, on the contrary, rather like it. The school is held for the present in Mr. Davis’ house, which is a large, queer, rambling old palace, possibly three hundred years old. As it was not designed for a Christian school or home, by its illustrious heathen founders, it is not strange that it is not just suited to our wants. But we look cheerfully forward, as our new home school is slowly progressing.

“Japan is a beautiful country, though the climate is damp, and the mild winter is not probably as invigorating as our northern Ohio winters. I was somewhat surprised at my first impressions of the Japanese as a people. Riding through the streets of Kioto in a jinrikisha, one sees few evidences of want or degradation. Occasionally you see a theatre or a *sake* house, but the number is small in proportion to the population. The people seem to me contented and satisfied, industrious and thrifty; but one need not be here long to have painful evidence of their heathenism and sin; and the fact that they appear so satisfied and contented, only proves to me their great need of the true and pure religion of Jesus, the Saviour of sinners. I can but feel thankful to have the privilege of helping to teach so needy and interesting a people, among whom the results already gained are so encouraging.

“I think again and again, O that the friends at home could see the work as it is,—the churches in Kioto, in Kobe and in Osaka,—and the schools, too! It does not seem as though it could be told on paper; one needs to see it.”

Miss Starkweather also writes from Kioto, under date of Jan. 6, as follows:—

“This is the last day of vacation; the girls are coming back, but one was yesterday summoned by telegram to her sick mother, six hundred miles away. We hope she may return; but it is a joy to know that she goes home with a very different light shining in her heart from what she brought one year ago. We were pleased to

trace the tender love for her mother, which urged her to her side at once. She is the eldest of seven daughters, and her mother a widow; so she will find a field of labor ready at her hand, even if she should not return.

"We were delayed in purchasing ground for our school, but at last the right place was secured, and the building is going forward slowly. We find great pleasure in the company of our two new sisters, Miss Wilson and Miss Parmelee. Only those who have a like experience of long and patient waiting, can appreciate such a blessing.

"This is the holiday season of Japan, the New Year, the only time when, throughout the land, all shops are closed. Streets are decorated with the national flag, one hanging from every door by day, and a brilliant paper lantern by night.

"A meeting of the Mission was held at Kobe during four days of vacation, and subsequently the Japanese held a protracted meeting to arrange for the formation of a home missionary society, and to attend to some other matters."

CHINA.

LETTER FROM MISS EVANS.

THE following statements are taken from a letter from Miss Evans, written for "*Woman's Work in China*," a magazine, which the missionaries in that country propose to issue semi-annually, as an outgrowth of the Shanghai Conference, held in May, 1877. It is designed to be "an exponent of woman's work for woman in that great empire, as well as a channel through which those engaged in it can communicate with one another." The presentation of different phases of missionary life, and the interchange of views on practical questions, promise to make it a publication of great value and interest:—

"As Tungcho is situated only fifteen miles from Peking, and at the terminus of water communication with that great metropolis, there is necessarily a great deal of coming and going, and the missionaries have long felt it to be an important centre, and, from time to time, as they could, have worked here. It has only been within the past ten years, however, that it has been occupied as a station; but within that time not a little has been done. A little handful of Christians has been gathered, and a church formed. There are some places where we are gladly welcomed, and where we can teach and hold meetings.

“One of the most interesting features of our work, is the number of young girls that we have been able to teach not so much in the way of the written character, as in the memorizing of Bible verses and hymns. They learn and remember much more readily than the older ones, and we find that verses learned years ago are retained, even though the children have not seen us for a long time. Those who are not so old as to make it improper for them to do so, and whom we can persuade to come to us on the Sabbath, have been formed into a Sabbath School, which, being outside and independent of the one for the teachers, boys from the school, women and servants—we have called our ‘Mission Sabbath School.’

“One young girl, after being taught for a short time, was married, and lost sight of for years. At the time she left, it seemed as though the little she had learned could be of no use; but God knew; and when, years after, she came back into the city, and had no mother-in-law to forbid it, we were again invited to her home,—not because of her love for the truth, but of her love for reading. Through that love the Saviour led her to himself, and she is now in the church, striving to know His leading in everything.

“One of the greatest obstacles we have to contend with now, is the difficulty of getting the women to attend church. The prejudice in the minds of the people is so great against women on the street, that we find it hard work to persuade those who are in the church to be willing that the younger women should attend regularly. True, on their temple days, they consider it all right and proper for any number of them to go to the temple, accompanied by an elderly woman; but let them try attending services regularly, and immediately all manner of unpleasant and unkind things are said, which makes it one of the hardest crosses some of them have to bear.”

DAKOTA.

LETTER FROM MISS CALHOUN.

I HAVE a very interesting school composed of children and young ladies of two tribes, both understanding the Hidatsa language. Among them are several half-breed girls, who understand also a little English, and are a great help to me. Miss Briggs, the government teacher, has charge of the Rees, a third and larger tribe in the place, and Mr. Hall of the Hidatsa young men. We have separate rooms for the three schools, but all come together for the opening

and closing exercises. These Indians have good voices for singing, and are very fond of it. We have a good organ belonging to the mission, which is of great assistance. We have taught our pupils the hymns, "There is a happy land," and "Yes, Jesus loves me," which they like very much, and sing beautifully. You might hear snatches of these hymns at any time in their village, and even at their camp, twenty-five miles up the river. Two weeks ago, Miss Briggs and I went to make some calls among our scholars. As we entered the village, we were soon surrounded by nearly a dozen of my boys and girls. They acted as our guides, since the houses or lodges are arranged so very irregularly it would be impossible to find one's way about at first. It was a beautiful, spring-like day, and persons were sitting on the roofs of several of the mud-lodges. We had taken my little nephew in his cab, but my boys soon relieved us of drawing that, lifting it over the door-sills quite carefully. In one house which we visited we found the earthen floor quite clean, and the walls covered with calico and muslin. Some pictures, received at school, were upon the wall, and one girl showed me the doll which I had given her at Christmas, kept quite neatly. This room had a window in the side, instead of the top of the house, as is most common, letting in a stream of sunlight that seemed very cheerful.

One white man, who has an Indian wife, and two daughters whom he sends to school, had often asked me to visit his family sometime when he was at home. Seeing him at a distant house we improved the opportunity to call. Passing through a little "storm-house," we entered a large mud-lodge, in which were stored the coal, wood, etc. This was lighted by a large opening in the centre of the roof, which served also as a chimney when fire was kept on the ground. We were guided by the boys to a small door at the right, opening into a room having a floor and a stove, but the only light came from a window above. We found the family at dinner. The man and his wife were seated at a small table behind the stove. He brought us his chair, and called to the children to "bring chairs for the ladies," but finally went himself and made his wife give up her chair to us. She sat down on the floor behind the stove, and that was the last we saw of her. Between us and the stove a young woman, a little child, and two men were seated on the floor with a large pan of roasted beef, baked potatoes, and an iron bucket of coffee, from which each helped himself. Mr. W. told us how he had built that room and some others, had made a cellar for his potatoes, and intended building another house away from the Indians. He followed us to the door as we left, saying he meant to have his girls come to school every day, and also gave us some old books that

were much out of date, saying he had read them and did not want them any more. My boys took the books and carried them even to our door, though we called at several other places on the way.

I have only mentioned my school, but I can assure you it has a large place in my interest. The average attendance has been about twenty for several weeks, and for two weeks, thirteen of the twenty have been present five days in the week. Those from both schools, who have attended five days in the week, are given a hot dinner, served "in white man's style," on Friday afternoon. This proves an incentive to regular attendance. The food is furnished by the government. One of the small rooms has been fitted up as a kitchen, and the nearest school-room is used as a dining-room. Miss Briggs presides at one table, and I at the other, and we are gradually teaching the children how to behave at a table. They are quick to observe, and have excellent memories, and, moreover, seem much inclined to do as they see white people do.

There certainly is a good day coming for these children, and it is a great pleasure to me to think that I may live here long enough to see them in Christian homes of their own, and be able to sympathize with them more fully through a more perfect knowledge of their language and of themselves.

Home Department.

ANNUAL REPORT OF THE SUNBEAM BAND FOR 1877.

It is with mingled pleasure and sorrow that the Sunbeam Band looks back to-day over the year so lately passed — the most interesting, and, on some accounts, the most encouraging that it has ever known.

At the beginning of the year an entirely new plan of work was formed, which seemed to put fresh interest into every member of the Band, and to promise good things for the future. The sewing, that had begun to grow wearisome to the younger ones, was put away; the large maps were brought out, and it was decided to travel through the missionary countries by means of stories, talks and short compositions, with lists of questions given out at each meeting, to be answered by the younger members, and information on any branch of the given subject, to be gathered by a standing

committee of the whole Band. Of course, we began with India, the country of our own especial work; and, I think, none of those present will soon forget the next meeting. There was the map, drawn by a member of the Band, with Battalagundu in big letters among the Pulney mountains. There were the stories from "LIFE AND LIGHT," of Hindoo children and strange heathen customs; the written account of Hindostan from one of the older girls, and, perhaps, most interesting of all to the youngest members, the heap of curiosities on the table—delicate India muslin, embroidery from one of the native schools, strings of curiously-carved beads, and so many odd and beautiful things, that there is no time to speak of them here. The meeting closed with a long and merry game of "Twenty Questions," in which all the subjects were products of India, and in which the smaller Sunbeams distinguished themselves by the wildest guesses, and contributed their full share toward the enjoyment of the afternoon. Since that first meeting we have studied the maps of Persia, Turkey, China, Japan, and the Indian country of our own land, remaining on each country as long as we pleased, and taking frequent "return trips" to India, our own chosen field. We decided at the last meeting to establish a "Sunbeam Museum" of curiosities from mission fields, which we are fully determined to make a success. Indeed, two of our number have already manifested their devotion by sacrificing each three beads of a cherished Oriental necklace, thus effectually proving that "a maid can forget her ornaments" in a cause dear to her own heart.

Twice every year we receive letters from Mrs. Chandler, who has charge of "our school" at Battalagundu. At the beginning of the past year one was received that filled our hearts with gladness, and was blessed to our souls, as well as to those that sent it, for it told of the conversion to Christianity of several of the older girls, who have since been baptized and received into the Mission Church. We feel that we have indeed cause to thank the Lord, who "giveth the increase," for this joyful beginning of the harvest we have helped to sow.

And now I come to a sadder part of my story of the year. One bright day in February, dear little Edith Curtiss ran through the sunshine for the last time but once in her life, on the way to the Mission Band, with her bright pennies in her hand, and her face full of happiness, as it always was at our meetings. This time, however, she had mistaken the day for our fortnightly gathering, and the pennies went home again, to be "surely brought next Saturday." But "next Saturday," instead of Edith, came a note from her mother, telling us that the child was very ill, but that the thought of the promised pennies had weighed so upon her mind, that she

could not rest until her mother had sent them to the Band at the appointed time. And, after a few weeks more, the tidings came that our earnest little Edith had gone to serve the Lord she loved in "Immanuel's Land." But, though her bright face is gone from our sight, her name still stands on our books, as it used, and the pennies, paid regularly for her, still go to help the dark-eyed Hindoo girls toward the same Jesus whose blessing crowns her own sunny head.

At the close of the year of the Woman's Board, in October, our annual subscription of \$83.00 was paid in full, including \$25.00 gained by a "Children's Reception," given to the little ones of the church by the older members of the Band. The entertainment, decorations, and arrangement of the church-parlors, were given over by the president into the hands of the older girls, who, with occasional consultations at her house, succeeded in turning the vestry into as pretty a place as is not often seen, by means of roses, myrtle, and trailing vines, with flags, festooned by knots of flowers about the walls, and tables spread with all the "goodies" that children love. Hammocks were slung from one pillar to another in the larger vestry, the seats were taken out to leave room for the games, and the many children who spent the afternoon with us, voted the entertainment a great success.

A few weeks ago we received a second letter from Mrs. Chandler, telling a terrible story of the suffering of the people of India from famine, and saying that, owing to the increase of prices, half the number of school-children were to be sent home, retaining only twenty-five out of the sixty pupils. We decided, on receipt of this letter, to make an extra offering as soon as possible, asking that the money might be given to our school, that the full number of pupils might be retained. For this purpose, envelopes were given to each member of the Band, to be returned at the next meeting in addition to the regular contribution. The envelopes have amounted to nearly twenty-five dollars, which are to be sent on to Chicago immediately, in the hope that our project may succeed.

As the year closes, we look forward with fresh hope to the untrodden path before us, trusting that He who has guided us thus far on our way, will still be our leader, and that,

' Keeping step with His dear feet,
We shall tread the journey gaily,
And the resting will be sweet.'

Detroit, Michigan.

ALICE MAUDE EDDY.

RECEIPTS OF THE WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

FROM FEB. 15, TO MARCH 15, 1878.

MRS. FRANCIS BRADLEY, TREASURER.

OHIO BRANCH.

Mrs. M. B. Monroe, Akron, Treas.	
<i>Brooklyn Village.</i> —Aux., for pupil at Marash,	\$15 00
<i>Cincinnati.</i> —Vine St. Ch., Aux., for Miss Collins, and to const. Mrs. Mary Sellen and Mrs. Juliet C. Sumner L. M's,	50 03
<i>Columbus.</i> —1st Ch., Aux.,	32 00
<i>Edgerton.</i> —Aux.,	5 35
<i>Lyme.</i> —Aux.,	52 55
<i>Marietta.</i> —Young Ladies' Miss. Soc., for pupil at Marash,	40 00
<i>Ruggles.</i> —"L's parting gift," \$3; "a friend," \$2,	5 00
Total,	\$199 90

MICHIGAN.

<i>Charlotte.</i> —"Helping Hands," wh. const. Mrs. B. W. Warren L. M.,	\$25 00
<i>Detroit.</i> —Hopeful Workers, for salary of Miss Pinkerton,	14 50
<i>East Saginaw.</i> —Proceeds of sale of pressed ferns, etc., for Miss Shattuck's use,	11 50
<i>Grand Blanc.</i> —Aux., of wh. \$25 const. Mrs. Sarah B. Parsons L. M.,	40 00
<i>Memphis.</i> —Aux., for Miss Pinkerton,	3 00
<i>Morenci.</i> —Aux.,	5 00
<i>Pinckney.</i> —Aux.,	7 00
<i>Romeo.</i> —Aux.,	50 00
Total,	\$155 00

ILLINOIS.

<i>Canton.</i> —Aux.,	\$17 70
<i>Chicago.</i> —New Eng. Ch., Aux., \$23.33; Plym. Ch., Aux., with prev. cont. to const. Mrs. Chas. S. Bartlett L. M., \$3.73; 47th St. Ch., Aux., \$14.75; Lincoln Park Ch. Miss. Band,	46 81
<i>Crete.</i> —Mrs. E. M. Porter,	1 00
<i>Danvers.</i> —Aux.,	7 00
<i>Evansston.</i> —Aux., for Miss Porter,	58 70
<i>Lyonsville.</i> —Aux.,	1 20
<i>Malden.</i> —"A few ladies," \$3; Mrs. Belden's S. S. Class, 39 cents,	3 39
<i>Maywood.</i> —Aux.,	8 00

<i>Oak Park.</i> —Aux., for Manissa school,	\$36 58
<i>Payson.</i> —Aux.,	20 00
<i>Peoria.</i> —Aux., for Erzroom school,	40 00
<i>Port Byron.</i> —Aux.,	7 00
<i>Quincy.</i> —Aux.,	19 00
<i>Roseville.</i> —Aux.,	5 00
<i>Sheffield.</i> —Aux.,	4 70
<i>Sugar Grove.</i> —Mrs. J. H. Hall,	5 00
Total,	\$281 08

WISCONSIN.

<i>River Falls.</i> —Aux.,	\$8 44
<i>Stoughton.</i> —Aux.,	2 00
Total,	\$10 44

IOWA.

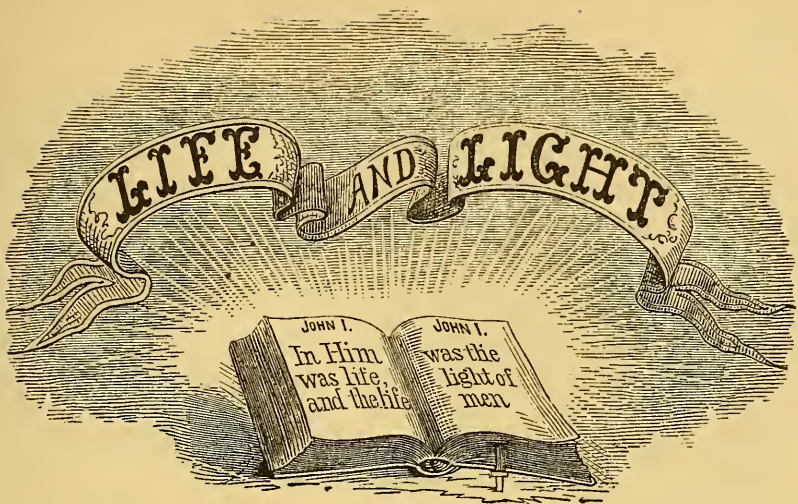
<i>Fairfield.</i> —Aux.,	\$7 05
<i>Lyons.</i> —Aux.,	47 83
<i>Miles.</i> —Aux., for Miss Day,	15 00
<i>Muscatine.</i> —Proceeds of ferns, for Miss Shattuck's use,	25
<i>Sibley.</i> —"From a true friend,"	5 00
<i>Tabor.</i> —Aux.,	15 00
<i>Toledo.</i> —Aux., for girls' school at Hadjin,	11 93
<i>Traer.</i> —Aux., for school at Ak-hissar,	13 86
<i>Wilton.</i> —Aux.,	5 00
—"A birth-day thank offering,"	50
Total,	\$121 42

MISSOURI BRANCH.

Mrs. J. H. Drew, St. Louis, Treas.	
<i>Kansas City.</i> —Aux.,	\$18 55
<i>St. Louis.</i> —Dr. Post's Ch., Aux., \$14; Pilgrim Ch., \$2,	16 00
Total,	\$34 55

MISCELLANEOUS.

Envelopes and pamphlets,	\$6 06
Total,	\$6 06
Total,	\$809 45
Previously acknowledged,	3,434 03
Total,	\$4,243 48



FOR WOMAN.

VOL. VIII.

JUNE, 1878.

No. 6.

GIRLS' SCHOOL IN TURKEY.

[NUMBER TWO.]

AINTAB FEMALE SEMINARY.

SITUATED on an elevated plain about two days' ride from the Taurus Mountains, in Asia Minor, is the city of Aintab; or, as the Arabic tongue has it, the city of the "Beautiful Fountain." The monotony of its low, mud-walled houses, looking like so many irregular bee-hives, is relieved here and there by a sparkling minaret; and in the distance rises a hoary old fortress — a silent sentinel over a country that has seen the coming and going of the armies of Babylon and of Persia, of the Saracens, the Turks, the Mongols and the modern Ottomans, as one after another they have swept across the barren plains. The population of the city is about 20,000; and as the American visitor passes through the streets, he is impressed with the strange mixture of nationalities — Turks, Greeks and Armenian Christians on every hand.

A little over thirty years ago this city was enveloped in the thick darkness of superstition, when an Armenian priest, riding towards it one day, was met not far from Mosul by an American missionary, Dr. Smith, who gave him a copy of the New Testament. It was a simple little volume, containing nothing but the pure, unadulterated word of God; and yet it was the seed-corn of precious harvests in all the vicinity of Aintab. A few months later, Bedros, a col-

porteur sent out by the missionaries in Constantinople, going through that region found not only a ready sale for his books, but an urgent demand for religious teaching. In 1847, Aintab was visited by several missionaries, one of whom was Mr. Johnson, who remained about two months, when he was ordered out of the city, and was followed by a motley crowd of dogs, men and boys, hooting at him and pelting him with stones as he went. Dr. Smith, a missionary-physician, arrived the same month, and through his labors among the victims of cholera, was able to hold his ground. In the autumn of 1848, the place was made a permanent mission-station, and the following spring Dr. Smith was joined by Dr. Schneider, who then commenced those labors which proved so fruitful of results in and around Aintab.

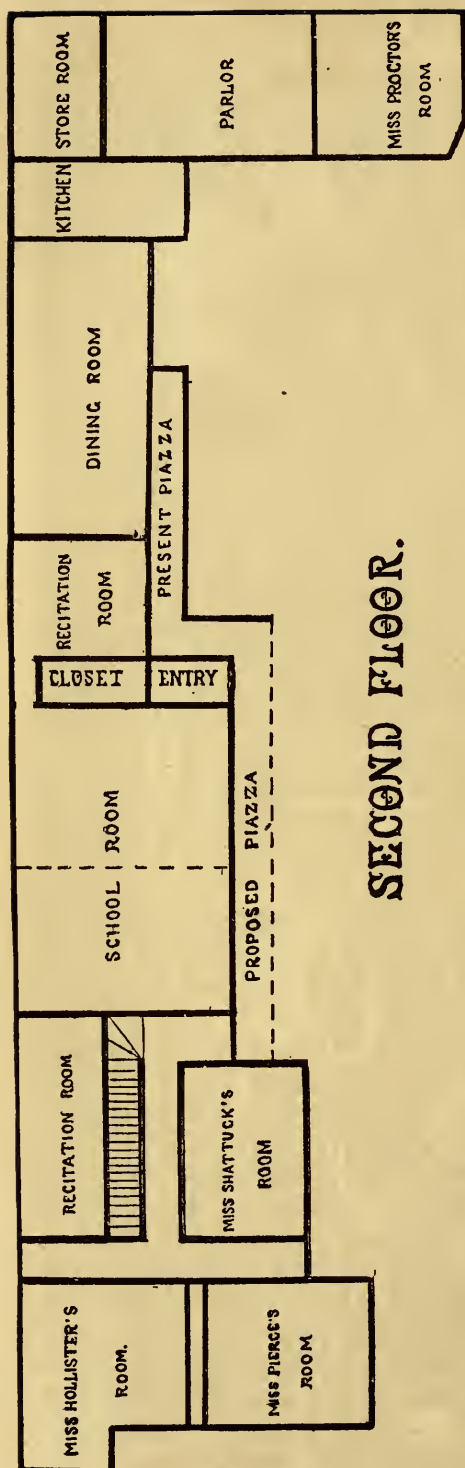
At that time there was only one woman in all Aintab who could read. This was Varteni, the granddaughter of a priest, a person of remarkable character, who has since proved a most efficient worker for Christ among her countrywomen. A missionary writes: "When it was proposed to open a school for girls, the suggestion was met by opposition of all kinds. Old custom said, 'No; when was it ever heard that a woman needed to read and write? Oh, absurd innovation! Oh, Satanic device!' In the villages the same spirit of conservatism demurely asked, 'Who, then, will bring our wood and water? Who will cultivate our fields? Who will bear the burdens?'"

Passing over the intervening years of toil and trial, whose unwritten record would tell of many a struggle with ignorance and prejudice, we find, in 1861, thirty-six schools in and around Aintab, with fourteen hundred and seventy-six pupils, five hundred and forty of whom were girls. Aside from these, in the city of Aintab ten boys and girls were employed in giving lessons to married women in their homes. Dr. Smith writes at that time: "An incident will illustrate the basis of the moral instruction of these juvenile teachers. An old man accosted one of them a few days since, with the request that she would go to his house and teach his wife. 'For,' said he, 'we have had a falling out these days.' 'What!' replied the little girl, with great emphasis; 'an old man with your beard, fall out with his wife! Pray, where in the Gospel do you find authority for such conduct?' The keeper of a shop near by, an Armenian, overhearing the conversation, called to it the attention of a priest, who was passing, in the following language: 'See there; a Protestant girl of eleven years is teaching grey-headed people such lessons as neither you nor the Bishop ever give us in the church.'"

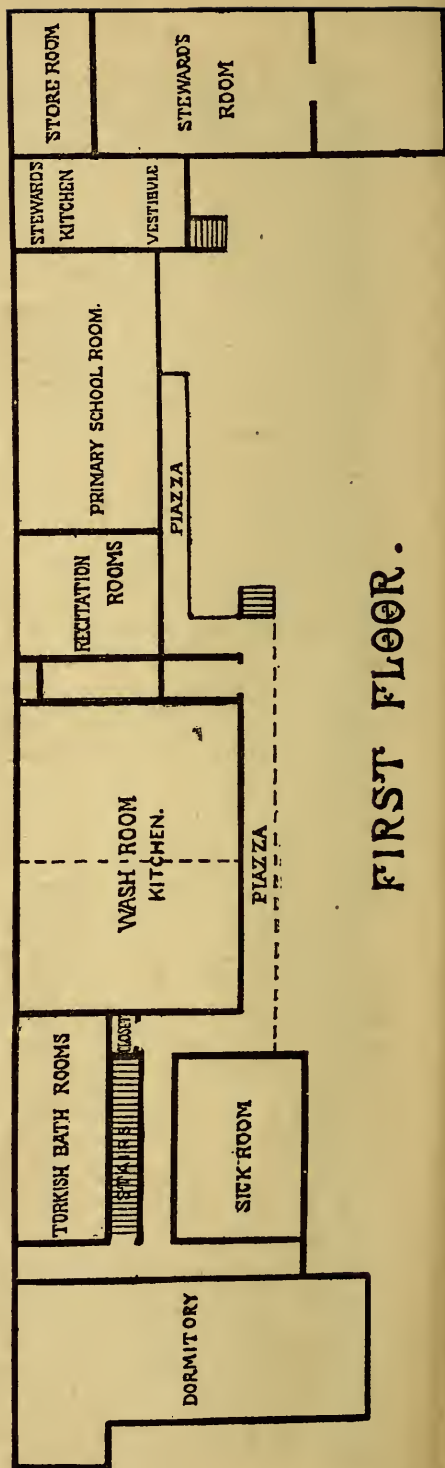
In 1861, a girls' school of a higher grade than had before been

attempted was started, with eight pupils and with Miss Proctor as teacher. Two years later it assumed the form of a boarding institution, with four boarding pupils. That same year a class of eight, who had been under instruction for three years, graduated from the school, of whom two became teachers at Marash and Oorfa, and three others wives of native pastors. From this small beginning, after many struggles with the prejudice of priests and parents against female education, and with the girls themselves, to whom the school-rules and orderly ways were extremely irksome, has grown the Aintab Female Seminary. As early as 1864, the cleanliness, order and discipline of the pupils, their domestic training, their proficiency in various studies, especially the Scriptures, began to be appreciated by the parents of the pupils; and the public examinations were a wonder and delight to the large audiences who were present. Soon the necessity of a suitable building to accommodate the increasing number of scholars became apparent. Over again was fought the battle with priestcraft and bigotry and ignorance, with indifference and inefficiency, with tedious delays and opposition of all kinds, till victory was won at last, in the completion and dedication, November 15th, 1866, of the building, which is so prominent in our cut. It was built of white chalkstone, which is soft and easily worked, looking very well when new, but turning to a dingy yellow after a few years' exposure to winter rains. In the cut, the building looks much larger than it really is, because it was built around a court, and was only a single room in width.

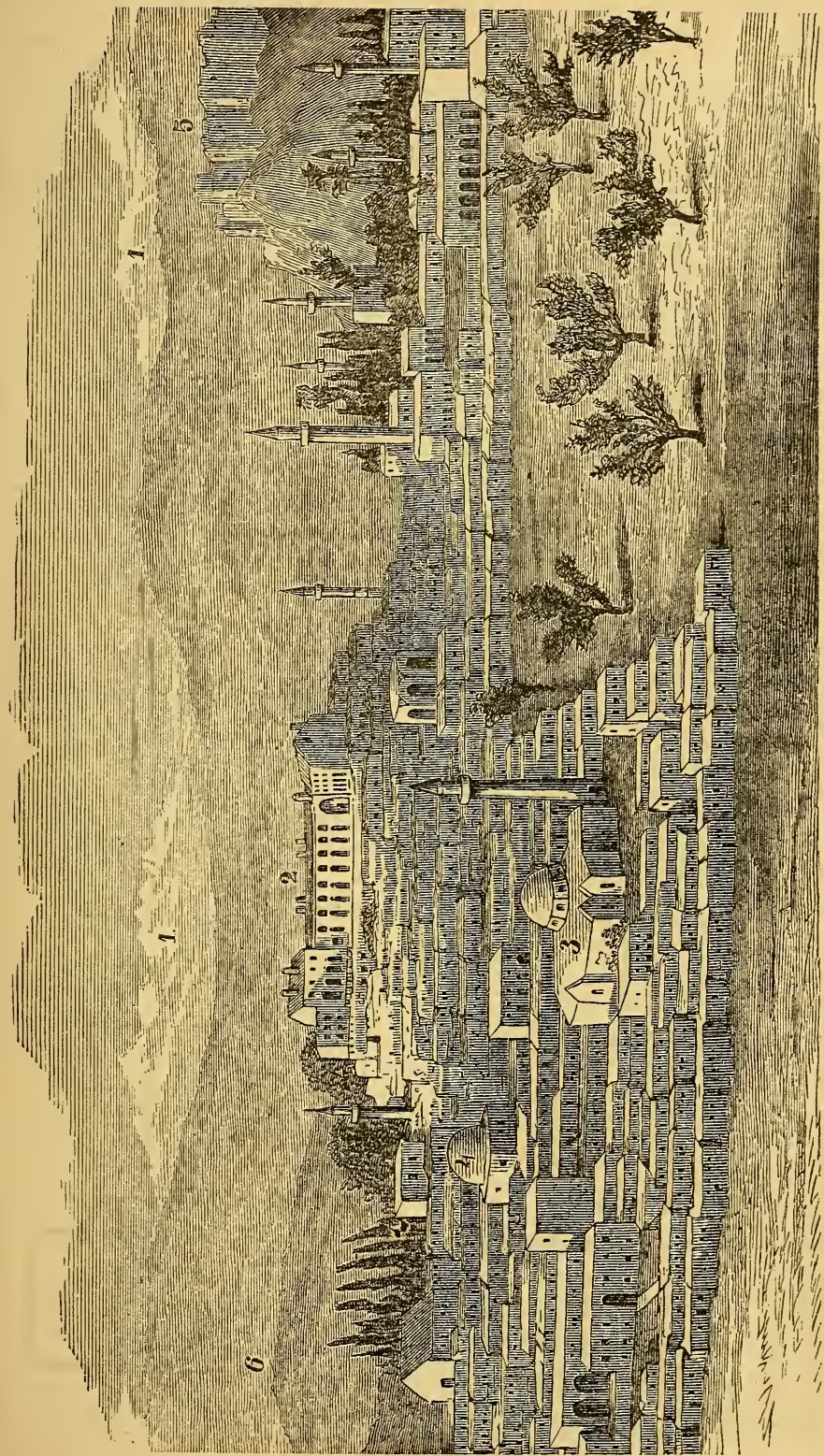
In a letter written just after the completion of this building, Miss Proctor says: "The report of the school at this time is a song of praise. The day of the dedication of the new building was a *happy* one to me—almost too great a pressure to be borne calmly, when I remembered the way, step by step, in which we had been led." She then goes on to state, that "The design of the school is to educate teachers and wives for native pastors. The number of pupils is limited, and all, except in some very special cases, are required to complete a three years' course. Candidates for admission must be thirteen years of age or more, and must have progressed in their studies so far, at least, as to have completed the primary geography and mental arithmetic, with the first four rules of written arithmetic; and must have studied and translated as much as one of the Gospels in the Armenian language. The language of the school is Armeno-Turkish. Boarders are received from each station of the mission; they bring their own clothing, bedding and books, and are furnished with boarding and tuition. The domestic work is performed wholly by the girls, under the direction of the



SECOND FLOOR.



FIRST FLOOR.



teachers and the wife of the steward. Day-scholars are received from Aintab only."

In 1869, a Primary Department was established, in which the girls in the seminary proper took practical lessons in teaching; certain ones, spending an hour each day with the children. Once a week a miniature 'Teacher's Institute' was held, to discuss the best methods of teaching and the practical difficulties of maintaining good order among the rough, wild little ones, so entirely unaccustomed to order or discipline in their Armenian homes. The following year a 'Middle School' was started, to prepare pupils for the more advanced course of the Upper School, the standard of which was raised year by year.

The general routine of the three schools at that time, and which is substantially the same at present, was given by Miss Proctor as follows: "Miss Hollister and I have under our care three different schools—the seminary, preparatory department, and a day school for little Armenian girls in our house, taught by our scholars. Would you like to go the rounds?

"Rising-bell these short, rainy days is at half past six. Fifteen minutes later is the bell for silent prayers, when the whole house is still for a quarter of an hour. At half-past seven the breakfast-bell rings, when we go out and greet the girls in the dining-room. They seat themselves on the rugs around the large copper waiters, which are raised from the floor by stools about a foot and a half high. Miss Hollister and I sit alone at our American table. After the blessing, each one repeats a passage of Scripture, and then the spoons rattle in a lively manner. All their table-furniture is copper tinned over; and they eat from a common dish placed in the centre of the waiter, a large part of their food being different preparations of wheat. The girls do their own cooking and housework, and some chamber-work for us. After breakfast they report their infractions of rules, and then separate, each to her work, until the school-bell rings, at a quarter of nine. Before this time our house has become quite lively by the arrival of day scholars both for the upper and lower rooms. Our school-room will strike you as more American than our dining-room, as we have desks and chairs, a stove and a melodeon, with the usual maps and charts.

"After worship here I go down to the preparatory department which we usually call the Middle School. It is five minutes' walk from us. Another girls' school in the same yard is taught by one of our old graduates. The house was the first place of worship used by the Protestants for many years, now divided into three rooms. The scholars rise to greet us as we enter. They, too, have desks and benches like the district schools in New England. The room is long and narrow, and very poor. It has two glass windows,

and three cloth ones; and if it is rainy, very likely two or three will ask permission to change their seats, because the rain is leaking through the roof on their heads. The back-seat has a row of grown-up young women, our boarders; most of the others are from ten to twelve years of age, bright girls; and their teacher, a graduate of 1868, is very pretty and intelligent, and an earnest Christian. The first class in the Bible, which I teach, includes about half the school; and they are now in Joshua.

"After the close of this class, I often stop to see how our large girls are getting on in arithmetic, or drop into the other school for a little while. Coming back, I usually go into the lower room, where our girls, in turn, are teaching the little ones. Step softly, and we will see whether they are in good order or not. No! there are three voices all saying "Teacher" at once; and the poor young thing cannot make them be quiet and obey her. I take out my paper and pencil, look at them very sharply, and put down some names. They are more afraid of a piece of paper than a stick. That will keep them quiet for several days. Rough boys in the street, who hoot after us, will suddenly disappear at the sight of a pencil and paper: they have a superstitious fear of anything written. I charge my mind with the thought that I must call that young teacher, and show her how to have more authority. In the afternoon the assistant teachers take the first hour; then I go to the teachers' class, which embraces the seniors and our assistants. We are reviewing the common branches with them, in order to fit them to teach better. The last hour we have, on Monday, map-drawing; Tuesday, penciling; Thursday, rhetorical exercises; and Friday, singing by note. Wednesday afternoon, the girls in the Middle School meet with us for a prayer-meeting and sewing-lesson."

As early as 1872, it became evident that an addition to the building would soon be needed; and as a favorable opportunity offered for the purchase of land adjoining the school-yard, it was thought best to secure it, although no active measures were taken for the enlargement till the autumn of 1876. An appropriation for the purpose of \$2,000, afterwards increased to \$3,300, was made at that time by the Woman's Board, and the new rooms are now sufficiently complete to be occupied by teachers and scholars. The plan on the one hundred and sixty-fourth page represents the building in its present form as nearly as we are able to give it, the dotted line marking the commencement of the recent addition. The last report received from the school gives the number of boarders in the family as twenty-eight—thirteen in the Seminary, and fifteen in the Middle School course; there are also fourteen day-scholars in the Seminary, thirty-two in the Middle School, and eighteen in the Primary, making ninety-two in all. The report also mentions the

following studies: Arithmetic, English, prophecy and the Gospels, history, Turkish grammar and composition, algebra, astronomy, the theory and practice of teaching, map-drawing, singing by note, sewing and fancy work. Miss Proctor, who has been at the head of the school from its commencement, has received most efficient aid from Miss Francis, who went out in 1866 (remaining but one year), Miss Hollister, who joined her in 1868, Miss Shattuck in 1873, and Miss Pierce in 1874. Within the last three months a change has been made in the division of labor, by which Miss Proctor and Miss Shattuck are to give most of their time to touring among the out-stations, remaining in the various places for a longer or shorter time, as may seem best, while Miss Pierce takes charge of the school, assisted by Miss Hollister.

The results of such an institution can hardly be estimated. Year after year educated Christian girls are going out from it to establish Christian homes or to prepare others to take their places as students; and these, in turn go forth to other villages, carrying the life-giving Gospels, in ever widening circles, to their country women.

A missionary writes: "These girls, scattered here and there, never too far away to receive the guidance and sympathy of their teacher, are a strong influence for good, and a mighty lever in raising their countrywomen. They may nearly all be found working for Christ—some in the schoolroom, some in Christian homes. The very name of the school seems particularly appropriate—'Aintab Medressisi,' Aintab being the Arabic for 'Beautiful Fountain.' And there is something more than fancy in comparing it to a fountain of life to the dry, parched region around it. To the Christian women of America, from across the waters comes the voice—not of the women in Central Turkey, for they know not their degradation, but the voice of the compassionate Saviour, saying, 'You who have drank of the "waters of life," are to be helpers in bearing my invitation to those in darkness and death.' Money is not sufficient; sympathy alone will not save them. They need your labors and your prayers. There are thousands of them in the grossest ignorance. Speak to them of a soul—they know not they have any. Tell them of a Saviour—they know not that they need one. The work of enlightening them must be done largely by women. Angels would ask no higher mission."

INDIA.

LETTER FROM MISS S. F. NORRIS, M. D.

A RECENT letter from Dr. Norris, gives the following account of her medical work in and around Bombay:

“About the middle of August I opened a dispensary in a small room in the compound of the Zenana Mission House. It was an experiment, as I did not know whether the class of women I hoped to reach would come to me. As soon as it became known, however, that there was such a dispensary here, they came readily, bringing their children with them, until there were more people every morning than the room could hold comfortably, and I was obliged to shut the gate against some of them. On the first of December a building was secured near here, one-half of which is used for a school, and the other half is partitioned into two rooms for the accommodation of my patients. They wait in the outer room until they are called into the inner one to be treated.

“Mrs. Park comes two mornings in the week to read and talk to them while they are waiting, and two Bible-women come on the other mornings. Each patient receives a card, on which there is a Scripture text in her own language, Marathi, Guzerati, or Hindustani. This card she must carefully preserve, as her number is on the back side, and she must present it every time she wishes her medicine renewed. It is not expected that many of the women can read these texts, but they have husbands, sons or brothers who can, and curiosity will surely lead them to read what is written. Already several thousands of these little messengers have been sent out, and I feel sure that some good will ultimately result from them.

“Since I opened the dispensary I have prescribed over four thousand times. These are, of course, not all new cases, as some of them come twice a week for several weeks, or until they are cured. The daily attendance varies from thirty to forty, although some days I am able to get through with over fifty. I go in at seven o'clock in the morning, and treat them as fast as I can.

“Once a fortnight we go out to some of the villages within ten miles of Bombay, to do what we can for the poor people. At first, the Zenana ladies and I went alone, with the exception of some of the native Christian girls and a couple of sepoys; but as soon as Mr. Park heard of our excursions he offered to accompany us. The week before last he went with us to Coorla, where crowds of people flocked around us. I gave medicine to forty persons, and could have given it to half as many more, if my supplies had not failed. Mr. Park had two large audiences of attentive hearers, and the ladies and girls went around to the houses to speak to such women as would not come out.

“Last Saturday, five ladies made a visit to the village of Sion, about eight miles from here. We took with us two native Christian girls and two sepoys. We went out on the train, and walked up

from the station to the village. Our party was so large we made quite a formidable appearance as we went along through the narrow streets looking for a place where we could stand, and where I might dispense my medicines. At last one of the ladies saw an inviting-looking veranda in front of a shop kept by a Parsee, and she asked him if I might sit there. He was very willing, and sent a man to dust off the bench for me. I then directed a sepoy to tell all the people who wished for medicine to come at once; and soon there were more than I could attend to.

"We divided ourselves into three parties, one lady staying with me to speak to the patients, and the others going around to the houses to talk with the women as they might have opportunity. Two of the ladies spoke in Marathi, and two in Hindustani, and they all found the women willing and glad to listen. Some men, who had been drinking, were inclined to make a disturbance, but were over-awed by our sepoys' badges. I prescribed for the sick ones as fast as I could until five o'clock, when we ran for the train, leaving a large number behind still begging for medicine. Many of them had been suffering from fever for weeks, and had evidently been affected by the famine previously.

"We promised to come again as soon as possible, the Parsee offering us the use of an empty bungalow for our next visit. When we reached the station, we found that the train had passed. The prospects of waiting four and a half hours was not pleasing; and learning that a train would stop at Coorla, a mile and a half, at seven, we at once decided to walk there, and did so, distributing tracts and leaflets to the crowds of natives who met us on the way. We consider these little tours quite a success, and we intend to keep them up as long as the weather will allow. On each occasion we have given out tracts and leaflets to people who were able to read them, and did read them on the spot. They all seem glad to get them, and often ask for more, to carry to their brothers and friends.

"I am sure our friends in America will all rejoice with me that the medical work is opening so many ways for the spread of the truth among these poor people, who otherwise might never hear of Him who came into the world to save them from their sin and degradation."

J A P A N.

A GIRLS' SCHOOL IN OSAKA.

LETTER FROM MISS F. A. STEVENS.

A RECENT letter from Miss Stevens gives the following account of the establishment of a girl's school in Osaka. After stating that

on account of applications for education which had been received from one and another who could not leave their homes to go to Kobe or Kioto, and the fact that some girls whom they wished to train for Christian workers, were slipping away from them because there was no place for them to be taught, their thoughts had been drawn to school work, she goes on to say:

"Last Sunday afternoon, as I was leaving the church, I met Koidzumi and his wife, who were waiting to walk home with me. He was so full he could hardly contain himself. He does not usually come down to this church, as he is a member of the one up town; but he said he could not stay in the house—he had thought himself into a severe headache, and he wanted to talk with us. He soon unburdened his mind. He said he had been pondering how he could best work for 'this way.' He has contemplated studying for the ministry for some time; but he is a natural teacher, as few of the Japanese are, and he feels that he can best serve in that capacity. He is willing to give up the situation he now has (teaching in a government school) at the close of his engagement, if he can open for himself a place where he will be more free for Christian work. He says we must have a girls' school, and he and his wife would like to take hold of it if the missionaries will help them.

"Now I think you will believe with us, that the Lord has taken this matter into his own hands, when I tell you that for some time we have wanted to lay this very matter before Koidzumi, and to propose to him the very plan that he now proposed to us. When we find that his ideas of the kind of school we need, the way it should be carried on, the time for beginning, and above all, the object of the school, are almost exactly parallel with our own, shall we not say, 'It is the Lord's doing?' We do not know of another Japanese so well fitted for the work as he is. He has the education, experience and standing necessary, and his wife, having been for a long time under Miss Talcott's instruction at Kobe, will, with the training that only experience can give, soon be able to teach in the school, and take charge of the boarding department.

"We think the school will require the help of only one of the lady missionaries; the other two will be left for woman's work in the city, and we trust that the Board and our 'dear sisters at home' will come to our aid. We hope, also, to carry on our school so that the two departments of work will help each other. We want a class of women as day-scholars—married women, who cannot leave their homes except at certain hours. We do not propose to call upon our American friends for money. Koidzumi wishes to rent a house in a favorable locality large enough to accommodate a number of boarders. He intends to make the tuition cover the

house-rent and running expenses of the school. After the institution is established, and has proved itself worthy, there is little doubt that the Japanese will furnish the needed buildings."

At a little later date, January 16th, Miss Stevens writes:

"I am in my room at the school. We commenced January 7th, with fourteen pupils: one has dropped out, making the number thirteen. I would like to lead you through this wide, rambling house. I hardly know how we happened upon a place so exactly suited to our use. I think it must have been built and kept for the purpose. It was formerly the dwelling-house of a rich man, whose name is well known in Osaka. In going through the house one receives the idea that its rooms are without limit. One room, a part of which we have partitioned off as a school-room, is large enough to seat seventy or eighty pupils, and leave some of it for recitation-rooms. The Japanese made the necessary repairs much more cheaply than the missionaries could have done. I am now teaching three hours a day in the school, and shall soon have to add another hour."

It has been said that the tide of events move so rapidly in Japan, that sometimes even a whole letter cannot be written without various additions, and we will append Miss Stevens' second post-script: "We have fourteen scholars now." A report received a week later gives the number of pupils as sixteen.

Our Work at Home.

MISSION CIRCLES.

BY MRS. M. E. MEAD.

[CONTINUED.]

UNDER the head of General Circles, the "Open Hands," of Holiston, Mass., may be specially noticed. The society, at first designed for children only, was organized about seven years since. As the work has gone on, there have been large accessions to their ranks from older boys and girls, so that the present one hundred and fifty members vary in age from six to eighteen.

There are no special entertainments to attract the young workers to their meetings. The average attendance, however, is large, the children coming with the idea that they are to work in preparation

for the annual fair. Toward the close of each meeting there are general missionary exercises, and a paper, to which members of the mission circle contribute, is read. Beside the young ladies in charge, there are eight or ten among the older ladies who aid them, each taking a different department of the work. One has the aprons and plain sewing; another, the dolls and their belongings; another, canvas and card-board work, etc.; and another, the boys. These last are provided with employment by hand and foot-saws, making picture scrap-books, parlor-balls, lamplighters, etc.; while the younger ones cut up woolen pieces, to be used in pin-cushions. The "Open Hands" fairs are models of success and good management.

The "Light Bearers," of Westfield, Mass., are a shining illustration of the value of organized effort among the children. The mission circle was projected as a means of interesting and informing parents *through* the children. It proved a success, the meetings and entertainments being well attended. Two very successful annual meetings held in the church, the last one calling out a crowd of interested friends, have encouraged the "Light Bearers" to go forward in their work. Twice a month the girls meet on Saturday afternoon as a sewing-circle. On each alternate Sabbath afternoon both boys and girls gather in the church chapel, with a young lady leader for a missionary meeting.

The "Mizpah Circle," of Portsmouth, is composed of a Sabbath School class, embracing all past and present members who choose to join it, and originated in a prayer-meeting. When this was well established, as a next step came the endeavor to interest the young girls in systematic giving and missionary work. Each member was presented with a mite-chest, in which to place weekly offerings. In addition, all are requested to make to sell one useful article each year, placing the amount received, not in the mite-chest, but in the hands of the treasurer. If the article remains unsold, it is turned over to the president's box, from which it is sold at convenient opportunity. There are no meetings except the annual one in November, when the offerings are brought together and appropriated. This mission circle is designed to be a life-long association, the members who began their Christian life and work together finding their bond of union in a special service for the Master.

The "Mizpah Circle," of Hampton, N.H., was organized by six little girls, four of whom had previously belonged to the Woman's Missionary Society. These six were constituted a band of gleaners to bring in other members to the mission circle. To each gleaner was given a little blank book, in which to record the names and pledges of new members. So the children went out to their work, and one

month after the first meeting was held it was found that the roll numbered thirty names. Its present reading is seventy members, both boys and girls, from the little child to the youth of twenty. The officers of the Woman's Missionary Society hold corresponding office in the mission circle, while in addition there are three directors, one of these a musical director. The directors are chosen annually; the gleaners, quarterly.

The members do the work, care being exercised in assigning such work as will interest them, and every one who is old enough is expected to do something. The singing is an attractive feature of the meetings. The society has a choir, regularly trained by the musical director, and an annual concert, with the weekly collections, furnishes the support for a village school in Turkey, at a cost of \$46. This year an additional gift of \$10 for the Madura Home, has been contributed.

[TO BE CONCLUDED IN NEXT NUMBER.]

APRIL MEETING.

THE quarterly meeting of the W. B. M., was held on Tuesday, April 2d, in the Chapel of Park Street Church, Boston. After devotional exercises conducted by the President, and the usual report of the Home Secretary, Miss S. L. Wood, formerly of Antioch, Syria, spoke of the contrast in the amount of Christian labor expended in the city of Boston, and in heathen lands. A vivid picture was drawn of the area of nine hundred miles in circumference, comprised in the Central Turkey Mission, with its handful of missionaries and scattered churches, in comparison with a small section of the city, with its wealth of churches, schools and religious teachers.

The next speaker was Mrs. George Washburn, of Constantinople, who gave a brief sketch of missionary work in Turkey, stating that the stage of curiosity and inquiry on the part of both missionaries and people had passed, and the work is now carried on much as Christian labor is at home—by the persistent effort to reach individuals, and to bring them into the church. At first it was thought to be a chimerical undertaking for a handful of men and women to attempt to change the religion of a nation; but, by the blessing of God, the walls of the ancient superstitions are crumbling, and it only remains for the church to rise in her might and possess the land.

The closing address was given by Mrs. E. J. Humphrey, a missionary of the Methodist Church, stationed in Northern India. After speaking of the great harmony among the missionaries of

various denominations in India, and their co-operation for the accomplishment of the one great end of their work, Mrs. Humphrey gave a *résumé* of her twelve years work in India, beginning with the very poor, and gradually extending among the higher classes. Now there were more than five thousand church-members, large and flourishing Sabbath Schools, and quite a number of boarding and day schools. She contrasted the present interest in missions with that which existed on a former visit to this country in 1864. Then no one cared to hear about the women of India; now it was difficult to meet the demands for information on the subject. A high tribute was paid to the labors of single women in India, and the address, which was one of great interest, closed with an appeal for more earnest prayer for the missionary cause, both at home and abroad.

A FEW THOUGHTS ON TRUE ECONOMY.

BY SOPHY WINTHROP.

AUNT HESTER was one of the "saving" kind. It was written in the peer of her small, black eyes. It was evident in her carefully-guarded carpets, and most especially in her delight at discovering any new economy in cookery.

Aunt Hester was particularly happy one bright June morning, for she had just succeeded in reducing a certain recipe for a pudding from five eggs to three, and from a pint of cream to the same quantity of skim-milk, with an imperceptible piece of butter in it.

"Just as well exactly," she murmured, as she stirred the compound; "nobody'll know the difference in the eating—and it's such a saving."

"Auntie," said a youthful philosopher with blue eyes and pink cheeks, who sat on the back door-step hulling strawberries; "did you ever think what a pity it is to lose so many eggs and so much cream as you have lost in the course of your life?"

"Lose them! Why, child, what are you thinking of? I've always been very saving of such things."

"Yes; but, Auntie, that is just the point. I shouldn't call it saving; I should call it losing. Don't you see? You left two eggs out of that pudding and all the cream, and you have lost all the good of those two eggs and all the richness of that cream. I should say you were just so much out, instead of so much in."

This was a new mode of reasoning to Aunt Hester, and I will not undertake to say that she was convinced by it. But, however that may be, perhaps this conversation will not be a bad text for a few homely thoughts on true economy. I am not so sure that Aunt Hester is alone in her way of thinking; I am not sure that

there are not others of us who are inclined to call that saving, which a truer philosophy would call losing. It certainly will do no harm to meditate for a few moments on this truth—that the only true economy is use.

There is no such thing as saving things by keeping them. All good things are lost if they are not applied. The only way not to lose, is to use. If we prefer to leave the eggs and the cream out of the pudding, very well; but we must forever be minus the strength and the nourishment of the eggs and the cream. If we prefer to keep the soft, warm clothing shut up in the camphor-wood trunk, very well; but we must be content to be losing the comfort and the warmth of it until it is brought out and put to use. If we prefer to keep our money shut up in the vaults of a bank, very well; but we have lost it for the time being—lost all the pleasure and profit of spending it well—lost all the comforts and joys and blessings it might bring to ourselves and others.

Some recent female writer—I think it was Charlotte Brontë—speaks in one of her stories of the pleasure of the young wife, in becoming, as it were, the good providence of her husband, in giving him his meat in due season, and, in her humble way, exercising the God-like prerogative of planning and economizing, so as to use to the best advantage the material at her command. I suppose most housekeepers, especially those to whom the experience is new, have felt this pleasure. It is a noble prerogative that is given to us women. It is a joy in its way, to plan and contrive, and bring as much satisfaction as possible out of our material. Let us continue to plan and economize, and enjoy it; but let us be sure that it is God-like economy we are practicing, and not that of our own narrow minds. It needs but one glance out of our windows this summer morning to see what God's economy is: the utmost profusion everywhere—no attempt at saving—birds, flowers, and insects, spending and being spent—His rain and His sunshine being poured out alike on the just and the unjust. If our economy is of this order, we may be satisfied. If we have no dark corners where moth and rust may corrupt, where we fancy we are saving, but in reality are losing; if we try to save only that we may use; if we are getting the good, or letting somebody else get the good of all that life brings to us—then we are in the right way. If we remember that all things are given richly to enjoy, that nothing can be kept without loss, then we may hope at last to be counted among those wise and faithful stewards, whom the Lord at his coming will rejoice to reward.

Now, what has all this to do with the Woman's Board of Missions? "Much, every way," it seems to me. It is because the

Christian women of this land have begun to learn this lesson of the true economy, that the Woman's Board is in existence. It is only as we go on to deeper and deeper knowledge of this great truth, that our work is to strengthen and extend and to bless the earth. It is all before us to be occupied,—the whole, wide field,—and here lie the talents, many of them, in our feeble hands. Some of these talents are very great, some are very little; some are in the shape of money, some are in the modest guise of sympathy or prayer; some in the form of active labor. These are our means, and we are to use them every one; for if we do not use them, we shall lose them. The little word of encouragement and cheer will die within the breast if it is not spoken. The impulse to activity will grow faint if we do not give it work to do. The gold and silver will grow rusty if it lies idle; it needs the constant friction of passing through many hands to keep it bright and shining.

Let us have nothing wasted in our great household. "Here a little and there a little;" that is the way we women must work—"you in your little corner, and I in mine." Dear friend, if you have an impulse to do something for the degraded women in heathen lands, pray use that impulse. If you feel impressed with your duties to them, pray make the most of that feeling; don't try to save it and keep it for the suffering just about you. Use it, and you will have an added impetus to help you in your work for those at your own door; save it, and you will be very likely to lose both. If we love our Chinese and Turkish and Indian sisters well, in the very nature of things we shall love our neighbor all the better.

No intelligent woman in these days, needs any argument to convince her that the more one does the more one can do; the more one gives the more one has to give. Hasn't every one of us in her own experience proved this to be no paradox, but sober truth? To whom do we turn if we have need of help in some labor of love? To Mrs. A, the woman of leisure, who has plenty of time, plenty of servants, plenty of everything? Are we not much more likely to go to Mrs. B, the busiest woman we know, who has cares without number, children without number, work without end? She will find a place to slip in the work somewhere, we feel sure; for this is God's wonderful economy, "There is that scattereth, and yet increaseth;" and "Whosoever hath, to him shall be given, and he shall have more abundance."

Dear friend, it is simply because I have tried to act on this principle of my text, that I have written these few words. There was not much to say; but the little there was, how could I refuse to say

it? May God's blessing make it fruitful! With this blessing on all our labors, small and great, we may rejoice to believe that when the Master returns, he will not find our one talent folded in a napkin, but that with joyful eagerness we may render unto him "His own with usury."

UNPAID SUBSCRIPTIONS.

THIS June number closes the first half of the year of our magazine, and we regret to say that there are now about five thousand unpaid subscriptions on our books. Sixty cents is a small sum for each one of the five thousand to pay,—so small that it is apt to be overlooked in the multitude of daily cares,—yet the aggregate sum that is withheld from our treasury is not small. We have not a thought that one cent is designedly kept from the receipts, from which printers' bills and other expenses must be paid; it is only the careless postponement of a payment that can be made at any time. If every one who reads this will make it her business to send her subscription as soon as she places this number out of her hand, a real and therefore important duty will be done, and we shall be saved much embarrassment in our finances.

WOMAN'S BOARD OF MISSIONS.

RECEIPTS FROM MARCH 18, TO APRIL 18, 1878.

MRS. BENJAMIN E. BATES, TREASURER.

MAINE.

Maine Branch.—Mrs. Woodbury S. Dana, Treas., Madison, Aux., \$5; Machias, Aux., prev. contri. const. L. M. Miss Lucy S. Haskell, \$11; Bath, Central Ch. S. S., \$19; So. Bridgton S. S., \$15; Waterville, Aux., \$13; Ellsworth, Aux., \$16; Brunswick, Aux., \$46; Bangor, Aux., \$9; Rockland, Mrs. Fred. Simonton, const. self L. M., \$25, Aux., \$25; Portland, High St. Ch., of wh. \$50 by Mrs. William H. Fenn, const. L. M.'s Mary and Susie Riggs, Marsovan, Turkey, \$198.35; State St. Ch., \$120.50, 2d Parish Ch., \$32.50, Bethel Ch., \$17, "Ocean Pebbles," \$10.50, Union Mission Circle and S. S., \$5; Auburn, "Cheerful Givers," \$30, \$597 85

Total, \$597 85

VERMONT.

Vermont Branch.—Mrs. Geo.

H. Fox, Treas., Castleton, Aux., \$6.72; Burlington, Aux., \$10; Jericho Centre, Aux., \$8.60; Coventry, Aux., \$12; Holland, Aux., \$5; Fairlee, Aux., \$7.50; Lyndonville, Aux., \$4.25; Post Mills, Aux., prev. contri. const. L. M. Mrs. C. G. Niles, \$15; Springfield Aux., \$23; Enosburg, Aux., \$25; St. Albans, "Blue Bells," \$15; Vergennes, Cong. S. S., \$40; West Westminster, Aux., const. L. M. Miss Eloise M. Gorham, \$25; St. Johnsbury, Miss Sarah T. Crossman, \$5; East St. Johnsbury, Aux., const. L. M. Mrs. Nathaniel Lee, \$25; Newport, "Cheerful Workers," \$16.51; Waitsfield, a few ladies, \$5; Rutland, Cong. S. S., \$61.38; Expenses, \$5, \$304 96

Charlotte.—C. C. Torrey, 7 60

Lyndon.—Aux., 4 42

Putney.—Mrs. Amos Foster, \$2, Miss Ellen Crawford, \$5, 7 00

Total, \$323 98

MASSACHUSETTS.

<i>Ashburnham.</i> —Alice G. and Edwin D. Peirce,	\$2 00
<i>Bedford.</i> —Aux., const. L. M. Mrs. Sinclair,	25 00
<i>Berkshire Co. Branch.</i> —Mrs. S. N. Russell, Treas., Pittsfield, 1st. Ch. Aux., \$8.13; Hinsdale, Aux., \$24; Dalton, Aux., \$11.75,	43 88
<i>Boston.</i> —A Friend, const. L. M. Mrs. Catharine Brown, Barre, \$25, Mamie R. Waldron, \$1, A Friend, \$10, Union Ch, \$232, Shawmut Ch., \$258.50, Old So. Ch., \$232.50, Berkeley St. Ch. Ladies, \$6,	765 00
<i>East Boston.</i> —Madura Aux., Maverick Ch., of wh. \$50, by Mrs. Albert Bowker, const. L. M's Miss Susie C. Gould, Charles Henry Burgess, \$60, by Miss Hammett, \$25 const. L. M. Miss M. E. Demond, \$30; by Mrs. Curtiss, Fifty-six Subscribers, \$85,	225 00
<i>South Boston.</i> —Phillips Ch. Aux., of which \$50, by Mrs. Jeremy Drake, const. L. M's Mrs. Augustus Norris, Sullivan, N. H., Miss Carrie F. Foster, \$25, by Mrs. Choate Burnham, const. L. M. Mrs. Elizabeth Burnham, \$25 by Mrs. Alvan Simonds, const. L. M. Miss Phebe Field, Belmont, \$25 by Miss Mary E. Simonds, const. L. M. Mrs. Lucy A. Faulkner, \$25 by Mrs. E. K. Alden, const. Miss Susan Alden, \$50 by Mrs. Calvin Shepard, const. L. M. Carrie T. Hale, Minnie A. Hubbard, \$25 by Mrs. Shepard's S. S. Cl. const. L. M. Carrie A. Harlow, for salary Mrs. Giles,	343 00
<i>Boston Highlands.</i> —Immanuel Ch. Aux., \$10; "Helping Hands," \$28.70; Walnut Ave. Ch. Aux., \$7; Eliot Ch., A Friend, \$2, Aux., \$10, "Ferguson Circle," \$1, "Thompson Circle," \$1.50, "Anderson Circle," \$5, "May Flowers," \$1.50, "Eliot Star Circle," \$6.50; Vine St. Ch. Aux., \$12,	85 20
<i>Brookline.</i> —Harvard Ch. Aux., of wh. \$25 by Mrs. Moses Withington, const. L. M. Miss Virginia A. Clarkson, Japan, \$25 by Mrs. L. S. Ward, const. L. M. Miss Etta D. Paul; "Golden Links," \$7.20; "Cheerful Givers," \$5.75; "Honey Bees," \$5.75; "Violets," \$5.30; "Harvard Helpers," \$5.30; "Gospel Messengers," \$5; "Lilies of the	

Valley," \$5; "The Gleaners," \$5,	\$329 30
<i>Chiltonville.</i> —Aux.,	12 60
<i>Cohasset.</i> —Aux.,	30 00
<i>Dorchester.</i> —2d Ch. Aux., of wh. \$150 by Mrs. Frank Wood, const. L. M's Mrs. Ellis Houghton, Mrs. Wendell Jones, Miss Mary E. Tolman, Miss Margaret Howe, Miss Sarah E. Wilder, Miss Jemima Wilder; \$25 by Mrs. E. Torrey, const. L. M. Miss Alice A. Jewett, Grafton; \$50 by Mrs. T. V. Shaw, const. L. M's Mrs. Mary N. Ainsworth, Miss Jerusha Richmond; \$50 by Miss E. C. Shaw, const. L. M's Miss S. R. P. Brown, Mrs. Grace T. Emery, \$596.55; Village Ch., "Band of Faith," \$5,	601 55
<i>East Falmouth.</i> —Aux., \$2; "Helping Hands," \$10,	12 00
<i>Everett.</i> —A Friend,	1 00
<i>Hampshire Co. Branch.</i> —Miss Isabella G. Clarke, Treas., Worthington, Aux., \$10; So. Hadley, Aux., const. L. M. Miss Mary B. Herrick, \$25; Williamburg, Aux., \$15,	\$50 00
<i>Ipswich.</i> —1st Ch. Aux., of wh. \$25 by Mrs. J. Q. Peabody, const. L. M. Miss Mary P. Adams,	53 50
<i>Lexington.</i> —Hancock Ch. Aux.,	16 00
<i>Littleton.</i> —Mrs. S. H.,	1 00
<i>Lynn.</i> —Central Ch. Mission Circle,	40 00
<i>Marshfield.</i> —Emma, George and Nellie,	1 00
<i>Merrimac.</i> —Aux., prev. contri. const. L. M's Mrs. Warren Gould, Mrs. Hobart W. Stevens, Mrs. Daniel J. Poore, Miss Mary G. Bailey,	25 00
<i>Mt. Washington.</i> —S. S.,	3 00
<i>Newburyport.</i> —Aux.,	116 00
<i>Newton.</i> —Eliot Ch. Aux., of wh. \$25 by Mrs. Frank Cutting, const. L. M. Miss E. G. Cutting; \$25 by Mrs. E. H. Silsby, const. self L. M.; \$25 by Mrs. H. E. Cobb, const. self L. M.,	400 00
<i>Newton Upper Falls.</i> —A Friend,	34 40
<i>Norfolk Co. Branch.</i> —Mrs. Franklin Shaw, Treas., Easton, Aux., \$20; Weymouth and Braintree, Aux., \$16.50; North Weymouth, Pilgrim Ch., \$42.32; "Pilgrim Gleaners," \$5; 1st Ch., "Wide Awake Workers," \$6.78; Randolph, Aux., \$100,	190 60
<i>Northboro.</i> —Aux.,	2 00
<i>Peabody.</i> —Aux., sch., Bitlis,	65 00
<i>Salem.</i> —Tabernacle Ch. S. S.,	40 00
<i>Saugus.</i> —Aux.,	13 14

<i>Somerville.</i> —Winter Hill, "Earnest Workers," pupil Bitlis,	\$30 00
<i>So. Framingham.</i> —A Friend,	10 00
<i>Springfield Branch.</i> —Miss H. T. Buckingham, Treas., Monson, Aux., of wh. \$25 by Mrs. Deacon Porter, const. L. M. Mrs. Geo. F. Morris, \$31; Palmer, Aux., \$15.45; Springfield, 1st Ch., \$23.48; Circle No. 1, \$6; Memorial Ch., \$36.25; Olivet Ch., \$1,	113 18
<i>Sudbury.</i> —Aux.,	10 00
<i>Wagquoit.</i> —Aux.,	5 00
<i>Wellesley.</i> —Wellesley College Students, salary Miss Etta Chandler,	350 00
<i>Winchester.</i> —A Friend,	25
<i>Woburn Conf. Branch.</i> —Mrs. James Freeman, Treas., Malden, Aux., B. R., \$40; Woburn, Aux., \$25; Reading, Aux., \$28.50,	93 50
<i>Wollaston Heights.</i> —"Little Sunbeams,"	30 30
<i>Wrentham.</i> —Aux.,	40 00
Total,	\$4,208 40

LEGACY.

Legacy of Miss Hadassah Stevens, of Newton,	\$3,338 33
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RHODE ISLAND.

<i>Rhode Island Branch.</i> —Miss Anna T. White, Treas., Pawtucket, Aux.,	\$121 05
Total,	\$121 05

CONNECTICUT.

<i>Eastern Conn. Branch.</i> —Mrs. J. C. Learnard, Treas., Jewett City, Aux., \$10; New London, 2d Cong. Ch., \$25.23, 1st Ch. Aux., \$65; Mystic Bridge, Aux., \$5; Preston, \$3; Stonnington, 2d Ch., \$11.83; Norwich, Broadway Ch. Aux., \$36.05; "Nimble Fingers," \$60.11,	\$216 22
<i>Greenwich.</i> —Aux.,	37 00
<i>Groton.</i> —Cong. S. S., prev. contri. const. L. M. Marianna Avery,	10 88
<i>Hartford Branch.</i> —Mrs. Charles A. Jewell, Treas., Rocky Hill, Aux., of wh. \$13 by Miss Sarah Baldwin, prev. contri. const. self L. M., prev. contri. const. L. M. Mrs. W. W. Griswold, \$30; Ashford, "We Girls," \$30; West Killingly, Aux., of wh. \$50 const. L. M.'s Mrs. Geo. Danielson, Mrs. S. L. Weld, \$57,	117 00
<i>Lisbon.</i> —Ladies,	14 00
Total,	\$395 10

LEGACY.

Legacy of Mrs. Fanny Raymond, of Bozrah,	\$1,000 00
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NEW YORK.

<i>New York State Branch.</i> —Mrs. T. H. Knollin, Treas., Moravia, Aux., \$12.50; Antwerp, Aux., \$25; Rochester, "Cheerful Workers," of Mt. Hor, \$6.25, Miss'y Friends, \$8; Syracuse, Plymouth Ch., "The Gleaners," \$25; Orient, Aux., \$10; Nelson, Aux., \$9.75; Homer, Mrs. E. J. Place, \$1.50, Mrs. Robinson, \$1; Fairport, "Pine Needles," \$47.75; Westmoreland, Aux., \$9; Upper Aquebogue, Aux., \$25; Sandy Creek, Aux., \$5; Binghamton, 1st Cong. Ch. Mission Circle, \$46; Oswego, Aux., \$14.71; Franklin, Aux., \$25; Walton, Aux., \$19.45; Expenses, \$86.32,	204 59
<i>Honeoye.</i> —A widow's mite,	1 40
Total,	\$205 90

Fem. Dep. Armenia College.

<i>New York State Branch.</i> —Homer, Aux.,	\$42 24
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OHIO.

<i>Coolville.</i> —In behalf of absent ones,	\$48 15
<i>Gambier.</i> —1st Cong. Ch. Aux.,	10 00
<i>Kinsman.</i> —S. S. Cong. and Presb. Ch.,	19 00
Total,	\$77 15

IOWA.

<i>Bellevue.</i> —Cong. Ch. Aux.,	\$3 80
Total,	\$3 80

CANADA.

Canadian Woman's Board,	\$186 38
Total,	\$186 38

FOREIGN LANDS.

<i>Hilo Hawaii.</i> —Avalis of Ferns,	\$8 12
Total,	\$8 12
General Funds,	\$0,127 82
Fem. Dep. Armenia College,	42 24
"Life and Light,"	364 48
Weekly Pledge,	4 45
Leaflets,	2 75
Interest on Bartlett Fund,	300 00
Legacies,	4,338 33
Total,	\$11,180 07
MISS EMMA CARRUTH, Ass't Treas.	

Department of the Interior.

TURKEY.

LETTER FROM MISS SHATTUCK.

A TRIP TO OORFA.

WE are permitted to publish the following letter written to the Faithful Workers of East Saginaw, Michigan:

"We spent the first night at a Moslem village four hours out from Aintab. We were directed to a little house occupied by a man with his two daughters, about eighteen or twenty years of age. They were very kind, and wanted to give us their quilts and pillows to sleep on; but as we had our own with us, we did not accept their offer. While the girls helped us in preparations for the night, the father asked them two or three times if they had not finished their work, as he wanted to have prayers. At last we heard him going through the Moslem forms, repeating words of which he did not know the meaning, falling on his knees, and then rising again.

"The next morning Miss Proctor asked the girls if they prayed. 'No,' they replied, 'we don't know how.' 'But is it not as necessary for you as for your father?' she asked. 'We don't know,' they answered. Their brothers had gone to the war, but they received no letters from them.

"We stopped at the next village to see Myreek, who is teaching a little school. The school-room was hardly larger than a good-sized closet, but was furnished with a little stand, chair, bell, etc., and the children were sitting around the room on the floor. One brought a pot of coals from a neighboring house, that we might warm our hands. We heard the children read, examined their writing-books, and soon after mounted our horses and rode on.

"That night we reached Birijik, on the banks of the Euphrates. We crossed the river in the queerest of old boats, being conveyed from the water's edge to the boat on the shoulders of the boatmen, in the style which children enjoy so much, but which, for one of my height or of Miss Proctor's weight, is most ludicrous.

"When on board the boat, with no chance to sit, and no firm foothold for standing, we found it difficult to keep from slipping down under the feet of the five or six animals crowded into the

main part of the boat, their noses in close proximity to our faces as they tossed their heads wildly about, frightened by the groanings and shouts of the men, and the motions of the boat.

"The first night after we left Birijik we spent in a village resembling, I imagine, an African kraal, the houses having rounded roofs, with a hole to admit light, and to serve as a chimney for the escape of smoke. I had never before seen such a village. A few rough dogs acted as guards, and though we saw women and girls as we entered, we had a quiet evening by ourselves. It was the night before Thanksgiving. Our servant killed some chickens for us; so, though all else reminded us only by contrast of scenes at home, we had the familiar sight of dressed fowl.

"At about four P. M., on Thanksgiving day, we rode into the church-yard at Oorfa. Passing the open door of the church we saw people gathered, as I supposed, for a prayer-meeting; but we soon learned that it was for the marriage ceremony of one of our own pupils. We therefore hastily arranged our dress a little, and entered just after the sermon had begun. Miriam was seated near her betrothed, veiled and covered by her sheet-like *ezar*. After sermon, they rose for the marriage ceremony; then a hymn was sung, and the benediction pronounced; after which the husband went away with his friends, while the bride was led to the women's side of the church, to go home with those who had brought her. We stepped up to greet her; but at the sound of her teacher's voice she laid her head upon her shoulder and wept, so completely was she taken by surprise. After the services we sat down to our simple dinner; and I am sure no one had more thanksgiving in the heart than I, for I was again in Oorfa, where I enjoyed a blessed work last winter among the women and girls.

"Sabbath noon the girls' prayer-meeting was held in our little school-room, and it was a precious meeting, all but one or two of the pupils of the Oorfa school being present. The little Sunday School at the Syrian quarter was also very interesting to us, for many of these children are from families who know nothing of the truth, except what is learned in school. Last year there were only fifteen, where now forty-seven meet every day in school, and some of them come to Sunday School. One boy has been in school about four months; and though he did not know his letters when he came, he has learned to read well, and is now in a shop, with his Bible by his side, often reading to those who come and go. His father is dead, and his uncle is a Syrian priest, so he met much opposition from his friends while attending a Protestant school; but he persisted till he had learned to read, and then returned to his work."

LETTER FROM MRS. COFFING.

MARASH, Feb. 21, 1878.

THE winter has been very cold, and I have never seen so much snow in Marash. The war having pressed so hard on our people, we thought they could bear nothing more; but this cold—without any wood or coal, as many of them are, and no warm clothes, and often but one meal a day of boiled wheat—is adding to their sufferings very much. This week I have visited fifteen families whom I have missed from church, and found that they stayed away not from choice, but necessity. In each of four households they had but one pair of shoes for the whole family. When the father was in doors, the mother or child put on his shoes and went out for water and to do other work. Children were sitting around with one thin cotton garment on; others staying home from school because they had no shoes or could not have breakfast before school time, or bread to carry to eat at noon. One poor man had been sick four months, and, just able to crawl to the fire-place, was trying to keep warm over a few coals, all of which you could have put into a pint basin. Such sights try one's faith, and make one turn to the Bible to find reasons why a merciful God should so deal with His creatures. One reason, I believe, is to test the love of those to whom He has given more. But is it not humiliating that our hearts need such tests?

D A K O T A.

LETTER FROM MISS COLLINS.

OUR school is large, and has never before been so interesting. It is held in our new chapel, and many women, boys and girls are reading well in the Bible. We greatly rejoice that the women are at last willing to attend school. We find that the men who have learned to read, and are now choosing their wives, prefer those who are intelligent; consequently it is popular to be able to read well. Matrimonial questions are at present much agitated among our people. One man, who we hope is a Christian, is trying to decide which wife he will "take sacredly"—that is, marry in a Christian manner. Sometimes it is hard to settle these questions. Only the Spirit of God can lead safely through these dark places.

We feel that our people are steadily advancing. A young man has recently united with the Church, who seems to be a very decided Christian, willing to be taught, and eager to do whatever he is told. He lives with us, and is learning to work, both in the

house and out of doors. He turns the wringer, hangs out and brings in the clothes, and seems to enjoy doing a woman's work; yet the other Indians do not appear to be surprised in the least. One boy has attended school all winter, being absent but one day. He did not know a letter when he began, but now he not only reads well, but studies geography, and has learned to write. He is a very interesting boy.

Home Department.

ANNUAL MEETING OF THE MISSOURI BRANCH.

BY MRS. W. R. EDWARDS.

THE Seventh Annual Meeting of the Missouri Branch was held April 5th, in the First Congregational Church, St. Louis, the birth-place of our organization—hallowed by many memories, but more than all to us, to-day by the memory of our beloved Mrs. Post, our first president.

Mrs. Van Norstrand not being able, on account of recent illness, to be present all day, Mrs. S. B. Kellogg presided during the morning session. The exercises were opened by singing "Praise God from whom," etc., and an invocation by the presiding officer. Singing, and reading the Scriptures, were followed by prayer by Mrs. Scales, after which a cordial greeting was given to all present by Mrs. Kellogg. Representatives from societies in the Baptist, Methodist and Presbyterian churches were present, and gave congratulations and greetings from their societies. A note was read from Mrs. Van Norstrand, president of the branch, resigning her office, being, by reason of a long-protracted illness, unable to perform the duties. The resignation was referred to the committee on nominations, who reluctantly complied with her wish. Reports were read from five of the state auxiliaries. Nine have contributed to the funds of the branch this year, and there are three or four others who have formerly aided us that have been unable to do anything this year. There are three juvenile auxiliary societies in St. Louis, the "Ready Hands," "Pilgrim Workers," and "Sheaf Bearers," and few parent societies can boast of three more comely children. The last-named is but two or three months old, but it has sprung into life amid golden opportunities.

The treasurer's report shows a falling off from the receipts of last year, and much discouragement was expressed in consequence. A finance committee was appointed to devise some means of raising funds.

Miss Seymour, of Harpoot, spoke to us of our missionary, Miss Nicholson, giving us a pleasing picture of her general appearance, congeniality, and especial fitness for the work. Mrs. Dr. Goodwin, of Chicago, told us of the financial prospects of the Board of the Interior, and of the necessity for more thorough consecration. Mrs. Stone brought the cordial greetings of the Vermont Branch, and spoke of the common interest of Christian women in this woman's work. Mrs. Dr. Houghton, of the Methodist Church, referred to the increased responsibility of women, in view of their increasing opportunities. "A Nobler Womanhood" was the subject of a very interesting paper by Mrs. Kellogg,—at the conclusion of which the meeting adjourned. A bountiful collation was provided, to which all were invited.

The prayer-meeting which followed was led by Mrs. Webb, and was deeply interesting. Mrs. Van Norstrand presided at the afternoon session. The secretary's report, and reports from the committees were presented, together with interesting exercises and recitations by members of the juvenile societies, and singing by Mrs. Kate Brainard and Miss Block. Mrs. Scales read a very comprehensive article upon the importance of foreign missions, and the need of woman's work, and answering some of the objections that are made to Woman's Boards. Mrs. Goodell having been called away from the meeting to the bedside of a dying friend, her paper on "Buddhism" was read by Mrs. Kellogg. Miss Seymour, of Harpoot, gave some interesting experiences in missionary life, impressing upon her hearers the importance of more earnest prayer and effort.

At the close of the meeting, Mrs. Van Norstrand thanked the members of the society for their support and co-operation during the years that she had held the office of president, and expressed the hope of success, which she felt in transferring the responsibilities to the newly-elected President, Mrs. S. B. Kellogg. May God give to us more of the true missionary spirit, and may Missouri come up more and more to the work of the Master.

A MISSIONARY FESTIVAL.

THERE are bright days in our religious experience when the joys of fellowship in the service of Christ, and fresh glimpses of our great Captain as leading us in the conflict, deaden our sense of toil

and pain, and the glad song of triumph seems the fitting expression of our inner life.

Few occasions are better adapted to give such inspiration than the Union Missionary Meeting recently held in Evanston, Illinois. Miss Porter, of China, had been with us the week before, and had interested the ladies greatly in her pictures of life in the land of her adoption, in the story of her work, and, above all, in the news of precious revival scenes at Tung-Cho, where missionaries had labored long and faithfully with little apparent result. With hearts warm and tender from such preparation, and still listening to the echoes of her earnest words, we came together for our missionary anniversary.

As the ladies gathered in little groups in the very pleasant parlors of the Presbyterian Church, and discussed the arrangements for the meeting, it was easy to discover who were strangers among us, for to them the whole plan was a novelty and an experiment. "This union of a meeting and a lunch can't amount to much," said one; "I don't believe in so mixing things up." "Does this gathering include societies from other towns?" asked another. On being told that it was composed almost exclusively of Evanston ladies, "What, then, is the use of a collation at noon?" she inquired. "Wait and see," was the concise reply. In the meantime, those who had enjoyed similar privileges in the past were filled with glad anticipations.

At the appointed hour, eleven o'clock, according to previous arrangement, a lady from the Methodist Church called us to order. Four denominations were represented in the goodly company, but no dividing lines could be traced. We responded to the call of one Leader, and were serving under one great Commission. Reverently we listened to it anew, as our President read from the sacred Word, and together we welcomed the quickening assurance of the presence and aid of our risen Lord. Prayer and singing followed, and then we waited with eager interest for reports of another year of work from the representatives of the various local societies.

The society connected with the Congregational Church being the oldest, was the first to bring its record. It was organized in 1869. In 1871, it adopted Miss Porter as its missionary. With the aid of the Sunday School, it has raised the full amount of her salary from year to year, varying from four to five hundred dollars. The aggregate of its contributions, including those of the children, for this and other items of foreign work, has been over \$4,000. The present membership is fifty. Looking back to its feeble beginnings, in a young and small church, when its seven original members

questioned whether they could pledge themselves to raise even ten dollars a year, we may well exclaim, "What hath God wrought!" The last year has been one of trial, financially, to many connected with it, and the membership has been diminished by removals; so the receipts for the year just closing are not equal to those of former years. But we thank God for the privileges of the past, and hope for more prosperous times.

The president of the Presbyterian society reported a membership of sixty, and the amount of their gifts as \$428, beside \$101 given by the Sunday School. Miss Bacon, of India, is their missionary,—a most devoted and successful worker. A juvenile society is also connected with this church, holding meetings monthly. They have raised \$16 since their organization some months ago.

The receipts of the Baptist society for the past year, as reported by their secretary, have been, including the gifts from the Sunday School, \$205. A plan which has here been found helpful in adding to the knowledge of the members on missionary topics, and which would have for many the charm of novelty in this connection, is the use of a question-drawer. A native Bible-woman connected with the Teloogoo mission, in India, is supported by these ladies.

In the report of the Methodist society, we find one hundred and thirty-four members enrolled, and receipts acknowledged amounting to \$341, with a delightful record of correspondence with missionaries in Japan, China, India, South America and Mexico. Each month, one of the ladies sends a friendly letter to a missionary in the field, as a word of cheer, and to sustain mutual interest, not asking for a reply, but hoping that returns may come in some cases; and they have not been disappointed. Miss Dora Schoonmaker is their representative on missionary ground, and her letters witness to the strength of the ties that unite home and foreign workers.

After singing once more, letters from dear friends now engaged in missionary service were read; one from Rev. Paul Sawayama, pastor of a church in Osaka, Japan, who was for four years a resident of Evanston, attending its schools, and a member of the Congregational Church; one from Miss Barrows, of Kobe, Japan; and one also from Miss Schoonmaker.

Our space will not admit of extracts from these letters, or even a word to indicate their spirit. They stirred our hearts; and when, at their close, these more formal exercises were suspended for the noon intermission, all present seemed filled with the enthusiasm of the occasion.

The pastors of the several churches now joined the company, and an excellent but simple lunch, provided by committees from

the different churches, was served. During the hour, little companies were seen here and there earnestly discussing practical questions connected with missionary work. One treasurer distributed collection envelopes among the ladies of her own society; and a good Methodist brother, from whom, in former years, many substantial tokens had been received of his appreciation of women's agency in missions, quietly handed to the treasurer in each denomination a check for five dollars. The advantages for cultivating acquaintance among those not brought together by ordinary church relations, were acknowledged and prized by all. 'Could we afford to spare this social hour from our programme?

At half-past two we were again called to order, and devotional exercises were conducted by the pastor of the Presbyterian church. Brief addresses, interspersed with appropriate music, including two or three solos by young ladies, filled the afternoon. Among those with us from abroad were Mrs. Barker, formerly a missionary of the Baptist Board in India, and Rev. Mr. Bonnell, of Worcester, Mass., for two years connected with a government school in Nagasaki, Japan. We very much regret that we cannot give our readers some of the telling facts, exquisite pictures and strong practical truths, which gave unusual variety and impressiveness to the remarks of these and other friends. But the chief feature of the afternoon service was the closing address by Mrs. Lathrop, of the Methodist Board, from Jackson, Mich. With well-chosen and forcible words, she met, one by one, the chief objections urged against foreign missions; and then bringing before us most vividly and tenderly the wonderful picture of Rizpah watching over the bodies of her dead sons, as an illustration of womanly devotion, pleaded for such self-surrender as is there symbolized, to the blessed work of making known Christ's love to a lost world.

After listening with no sign of weariness for two hours, the hearty sympathy of the audience was more fully expressed, in response to the suggestion that this festival be observed regularly from year to year, by a unanimous rising vote. The benediction was pronounced by one of the pastors, and with repeated expressions of delight and profit from the exercises, the company dispersed.

M. E. G.

THE heavy tidings has come to us of the death of Miss Priscilla Nicholson, of Erzroom, Turkey, April 17, from typhus fever. A more extended notice may be expected hereafter.

HOW SHALL WE INTEREST THE CHILDREN?

THE question often arises among older people, How shall we interest the children in missionary work? What can we do to make them eager to spread God's word among the heathen? A little experience is worth a great deal of theory. Hear this from Springfield, Ohio:

"The first week in March, our Children's Mission Circle held its first annual meeting. We thought it would stimulate the children and interest the older people, if this meeting was public; therefore, on the evening of March 7th, the children and friends came together, until the vestry was full. A young lady presided, and the following programme was carried out: Singing, reading of Scriptures, and prayer; secretary's report; letter from the South; singing, 'Give, oh, Give;' 'The Gleaners,' recited by a very small boy; Geography of India, particularly the mission stations, the map drawn by one of the older boys (explained by a girl); Famous Temples; 'Once there was,' poetry recited by a wee little boy and girl; Gods of India, Buddha, Vishnu, Kali, described by three little girls; singing, 'Oh! let me ring the bell;' Caste in India; How they travel in India; Women in India; 'Speed the news;' 'I am a little Hindoo girl,' recitation, the first verse recited by a little girl in Hindoo costume; Famine in India; 'The Macedonian Cry,' recited by five girls dressed in the costumes of five different countries.

"The whole programme occupied only one hour, and many of the older listeners said they knew much more of India than they ever did before. The children gathered their ideas from articles in the *Missionary Echoes* and the children's department of the *Well Spring*. Each one wrote up his subject in his own words, and then committed it to memory. The poetry was learned from the *Echoes*, and a little missionary leaflet. Our costumes cost us very little, as we make them ourselves, taking as our pattern pictures found in books, or in the *Well Spring*. They added much to the interest of the occasion. The children meet once a month, and spend their time in a way that will teach them about missionary work. The girls have pieced a quilt, and they and the boys have made a number of fancy articles, and earned money in various ways. After the meeting, these articles and a few others contributed were sold, the proceeds amounting to about forty-five dollars. The meeting did good to both young and old. I have given this account as an encouragement to those who must spend a great deal of time and labor in preparing reading-matter and gathering missionary intelligence for others, that they may know that their labor has been helpful to us."

Mrs. Goldsbury, of Davenport, Iowa, writes of her success with a class of boys: "Having little boys of my own, I wished them to form the habit, while young, of giving for the cause of missions, knowing that habits formed in youth are hard to overcome. So, with some fears, and more faith, that if I began, the Lord would be sure to help me, I asked the boys under twelve years of age to meet at my house the last Saturday afternoon in April, and eighteen bright little boys came. A friend who had been engaged in a mission circle for boys in Providence, Rhode Island, interested them in telling what had been done there, and how much little boys could do. So we organized a little band, taking the name of 'The Davenport Wide Awakes.' The president, vice-president, secretary and treasurer, were chosen from among the boys, and a board of managers from the ladies of the church. There has been no lack of interest thus far. By prompt payments of five cents each month, our five dollars was raised in seven months, and sent to the treasury with our prayers. Our meeting lasts one hour, opening with reading, singing and prayer. Then the reports are read and the dues collected; after which follow select readings or recitations. Sometimes a lady has some pleasant story of missionary work to tell, and the hour glides away quickly and pleasantly. When they pass out, bidding me good-bye very happily, sometimes they say, 'I wish we could come every week.' We had one or two meetings for hemming towels and making holders, but thought best to do such work at home, and several little articles that boys can make, like dish-mops, kites, balls, brackets, and so forth, are being made; and if you hear of a little fair for the Wide Awakes before long, you may know we are going to send you another contribution. We feel that little efforts, to begin with, are becoming for little folks. I have my own five little boys save and sell the rags to raise missionary money. How shall we interest the boys? Don't be afraid to begin."

Mrs. Millard, of Dubuque, Iowa, gives her experience with her Sunday School class. If every teacher would adopt her plan, we should soon have an army of missionaries from the Sunday School: "Four years ago, I set apart every fourth Sunday as missionary, spending the hour in reading or talking on this subject, accompanied by our stated contributions of fifty cents. It grew to be of so much interest that the boys looked forward to it as the best Sunday of the month. Of course I was always on the alert, gathering from various sources items of interest, in order to be ready for "my boys;" and now that they are growing into young manhood, it taxes my powers a little to find entertaining matter for their rapidly-developing minds. Their contributions were sometimes earned by raising

vegetables or flowers, the latter being sold at the girls' fair. The money always goes into one general Sunday School missionary fund, and one year it was applied to the "Kobe Home;" another to the education of missionary children. I believe it very essential that the avails of their handiwork be applied to some definite object, about which they can understand. I endeavor to ascertain from missionaries what articles they would like as gifts to their pupils, as well as what useful articles they need themselves or can use in the school-rooms. A motto wrought by loving hands waits in Kobe, Japan, for a place in their new "Home." Some of our young ladies dressed dolls for a Christmas tree in China or Ceylon. If you have never tried it, you hardly know what pleasure it will give little friends to fit out a dozen or twenty dolls, with suits of clothes nicely fitted and made."

MISS NICHOLSON writes from Erzroom: "Half-starved men in gangs of thirty or forty make their way into houses every night, and carry off flour, bread, candles, etc. Four nights in succession they have broken into houses only a few steps from us. We have no fear for ourselves, as they know we are helping the poor; but it is far from pleasant to hear the report of guns, and know that some family is being visited by such men."

RECEIPTS OF THE WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

FROM MARCH 15, TO APRIL 15, 1878.

MRS. FRANCIS BRADLEY, TREASURER.

OHIO BRANCH.

Mrs. Mary B. Monroe, Akron, Treas.	
Bellevue.—Aux., for Miss Parmelee,	\$13 00
Belpre.—Aux., for Miss Parmelee,	25 00
Cincinnati.—7th St. Ch. Aux., for Miss Parmelee,	25 00
Cleveland Heights.—Aux.,	65 00
East Toledo.—Aux.,	3 00
Edinburg.—Aux.,	10 00
Lexington.—Aux.,	10 00
Marysville.—Aux., \$25; Young Ladies' Mission Circle, for Miss Collins, \$5,	30 00
Mount Vernon.—Aux., \$35; Young Ladies' Mission Circle, \$14.75,	49 75
Oberlin.—Aux., wh. const. Mrs. A. J. Comings, Mrs. S. G. Wright, and Miss L. E. Hamilton L. M.'s,	90 00

Ravenna.—Mrs. M. A. Woodbridge, for Armenia College,	10 00
Rootstown.—Aux., for Miss Parmelee, \$25; for Miss Collins, \$10,	35 00
Springfield.—Aux., for Miss Parmelee,	8 61
Twinsburg.—Aux., for Miss Parmelee,	13 00
Total,	\$387 36

WISCONSIN.

Milwaukee.—Spring St. Ch. Aux., for Stomata of Samokov,	\$22 00
Oconomowoc.—Aux., for Bible-reader, and with prev. cont. to const. Mrs. A. E. Tracy L. M.,	7 00

<i>Ripon.</i> —Aux., to const. Mrs. M. E. Towle, L. M.,	25 00
<i>Whitewater.</i> —Aux., for Miss Taylor,	24 25
Total,	\$78 25

INDIANA.

<i>Indianapolis.</i> —Mayflower Aux.,	\$11 40
Total,	\$11 40

MICHIGAN.

<i>Almont.</i> —Aux., for Miss Pinkerton, of wh. \$3.30 is from S. S.,	\$10 00
<i>Calumet.</i> —"Busy Bees,"	60 00
<i>Charlotte.</i> —Aux., for Miss Spencer,	12 00
<i>Chelsea.</i> —Aux.,	6 03
<i>Detroit.</i> —Woodward Ave. Ch. Aux., for Mrs. Coffing, \$50; Fort St. Ch. Aux., for Miss Coffing, \$80,	130 00
<i>Greenville.</i> —Aux., of wh. \$12.50 is for Miss Spencer,	25 00
<i>Jackson.</i> —East Side Cong. Ch.,	6 50
<i>Marshall.</i> —Aux., for Miss Spencer,	8 00
<i>Portland.</i> —"Cheerful Workers,"	3 50
<i>Prattsville.</i> —Aux.,	7 40
<i>Raisinville.</i> —Aux., of wh. for Armenia College, \$18,	23 00
<i>Royal Oak.</i> —Aux., for Miss Pinkerton,	8 00
<i>Sandstone.</i> —Aux.,	15 84
<i>South Haven.</i> —Aux.,	5 00
<i>St. Joseph.</i> —Aux., for Dakota Schools,	16 00
<i>Three Oaks.</i> —Aux.,	6 20
<i>Union City.</i> —Aux., for Kobe Home,	18 75
Total,	\$361 22

ILLINOIS.

<i>Aurora.</i> —1st Ch. Aux.,	\$23 00
<i>Canton.</i> —Aux.,	3 20
<i>Chenoa.</i> —Aux.,	5 00
<i>Chesterfield.</i> —Aux.,	15 00
<i>Chicago.</i> —Leavitt St. Ch. Aux., wh. const. Mrs. J. R. Vernon L. M., \$25; 1st Ch. Aux., for Miss Patrick, \$68.97,	93 97
<i>Evanston.</i> —Aux.,	60 68
<i>Galesburg.</i> —1st Cong. Ch. Aux., \$30.09; 1st Ch. of Christ Aux., \$20; Philergian So., \$10,	60 09
<i>Moline.</i> —Aux., for pupil in Bridgman School,	10 00
<i>Oak Park.</i> —Aux., for Manissa School,	21 55
<i>Odell.</i> —Mrs. H. Devoignes,	1 00
<i>Oneida.</i> —Mrs. Sophia W. Ford,	5 00
<i>Quincy.</i> —Aux., for Miss Evans,	10 00
<i>Sycamore.</i> —Aux., for Armenia College,	16 20

<i>Tonica.</i> —Aux.,	6 50
<i>Waukegan.</i> —Aux.,	6 25
<i>Waverly.</i> —Aux., for Miss Evans,	59 25
Total,	\$396 63

IOWA.

<i>Big Rock.</i> —Aux., for Miss Day,	\$10 00
<i>Burlington.</i> —Aux., \$8.90; "Little Workers," \$3,	11 90
<i>Chester.</i> —Aux.,	14 00
<i>Davenport.</i> —Aux., for Miss Day,	24 70
<i>Des Moines.</i> —Plym. Ch. Aux., for Miss Hillis,	25 00
<i>Glenwood.</i> —Aux., \$16; Mrs. Bosbyshell's Infant Class, \$2,	18 00
<i>New Hampton.</i> —Aux.,	3 15
<i>Waterloo.</i> —Aux.,	10 00
<i>Wilton.</i> —Aux., for Miss Day,	11 50
<i>Witttemberg.</i> —Aux.,	3 00
Total,	\$131 25

MINNESOTA BRANCH.

Mrs. J. W. Strong, Northfield, Treas.	
<i>Austin.</i> —Aux., for Miss Barrows,	\$15 00
<i>Minneapolis.</i> —Plym. Ch. Aux., for Miss Barrows,	75 00
<i>Northfield.</i> —Carleton College Aux.,	13 75
<i>Owatonna.</i> —Aux., for School at Moonjasoon, Turkey,	10 00
Total,	\$113 75

MISSOURI BRANCH.

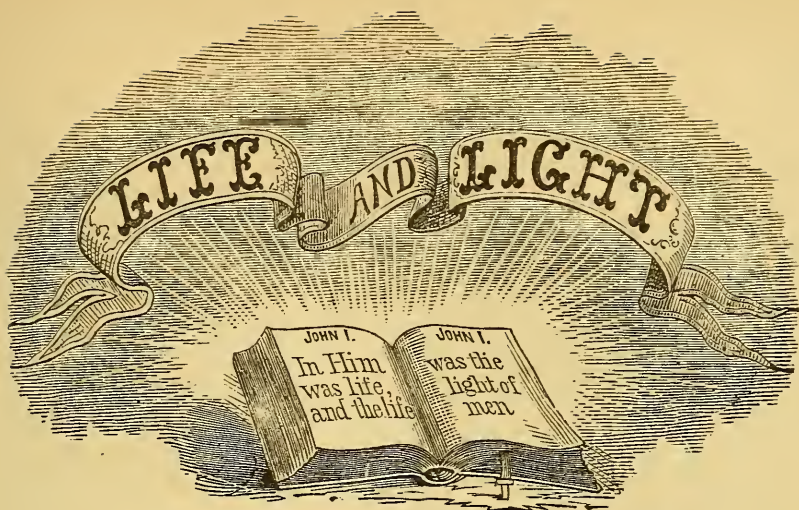
Mrs. J. H. Drew, St. Louis, Treas.	
<i>Breckenridge.</i> —Aux.,	\$12 00
<i>Carthage.</i> —Aux.,	10 00
<i>Neosho.</i> —Aux.,	7 00
<i>St. Louis.</i> —Dr. Post's Ch. Aux., \$35.75; "Sheaf Bearers," \$3.20; Pilgrim Ch., \$80.60; "Pilgrim Workers," \$7,	126 55
Total,	\$155 55

COLORADO.

<i>Colorado Springs.</i> —Aux.,	\$7 25
Total,	\$7 25

MISCELLANEOUS.

Envelopes and pamphlets,	\$10 10
Total,	\$10 10
Total for the month,	\$1,652 82
Previously acknowledged,	4,243 48
Total,	\$5,896 30



FOR WOMAN.

VOL. VIII.

JULY, 1878.

No. 7.

SPAIN.

MARIOLATRY IN SPAIN.

BY MRS. ALICE GORDON GULICK.

THE Romish Church teaches that the Virgin Mary is the Queen of Heaven, the Door of Paradise, the Saviour of the living and the dead, and also that she is immaculate. In fact, in all the teachings of the church, the Virgin is invariably represented as possessing the very attributes of God and Christ. In the Prayer-book, the petitions addressed to Christ and the Virgin alternate. The Rosary, a common aid to devotion, usually contains from fifty to one hundred and fifty beads, every ten beads being divided by a larger one. The small beads signify *Aves* or *Hail Marys*, and the larger *Puter-nosters*. Hence, it is systematically taught that a proper portion is ten prayers to the Virgin for every one offered to God! The very names and attributes of Christ are often applied to her as "Mary the good Shepherdess," "Mary the Divine Intercessor," the "Queen of Heaven;" and even the Lord's Prayer has been altered at times, as if addressed to her.

In Madrid, in a niche in the wall of one of the hospitals, is an image of the Virgin. Over and around this are the words, "Come unto me, all ye that labor and are heavy laden, and I will give you rest" ("Venid á mi," etc.); thus attributing to the Virgin the power and the very words of our Saviour and Redeemer. Yet more: as an intercessor with God, she is exalted above

Christ. One of the most popular legends of the Church is, that two ladders reach up to Heaven, offering two ways of salvation to weary souls. The one is stained with blood, and upon this our Saviour sits; the other is white, and at its end is the Virgin. Upon the blood-stained ladder Christ waits, but no one is seen ascending; while the multitude pressing upward to the Virgin mother can hardly find room upon the ladder of spotless white.

The belief of this people in the efficacy of prayer to the Virgin, is shown by their votive offerings, if they receive the object of their petition. The altars of many churches are surrounded with heads, legs, arms, of wax, the gift representing as nearly as possible the character of the disease. There are also long braids of hair, pictures, dresses and keepsakes, while the more valuable gifts are stored in the sacristy, and carefully guarded.

It is a noticeable fact, that the feast days devoted to the Virgin are much more rigidly observed than our Lord's day. These days, as well as those kept in memory of certain saints, are very numerous; so numerous, that many of the more religious lose a large portion of the working-days of the year. The Virgin is worshipped under different names—such as “Our Lady of Sorrows” (Virgen de Dolores), “Our Lady of Miracles” (Virgen de Milagros), “Virgin of the Pillar” (Virgen de Pilar), “Virgin of Monserrat” “Virgin of Coradonga,” on account of certain attributes, or from the place of some particular manifestation to the “faithful.”

In time of trouble or illness, women often vow that they will wear the habit of the Virgin appealed to, if she will bring them relief from their distresses, or heal the sick. This vow is sometimes taken for a year or more, and during this time no other dress is to be worn. If the vow is made to the Virgin Dolores, the habit is of black cloth, and a black cord and tassel is tied around the waist. If to the Virgin del Carmen, it is of chocolate-colored cloth, and instead of a cord and tassel, a leather strap is worn hanging from a belt, upon the end of which is “the sacred heart of Jesus”—a pewter heart. The Roman Catholics deny that they worship the Virgin in the same way as they worship God. They affirm that to her is given the worship of *Dulia*, in distinction from the worship of *Latria*, which is reserved for God alone. This may be the teaching of the Church, but, practically, God is utterly forgotten by the people, as they enter a church and kneel before the image of some patron saint or virgin.

In some places music, and, as in Seville, once a year, dancing, forms a part of the service. It seems to be a relic of Pagan rites; but in the case of the “Virgin of Monserrat,” it is claimed that the music is typical of the rude worship of the shepherds at Bethlehem.



VIRGIN OF MONSERRAT.

However that may be, it is most unmelodious. As represented in the picture, the performers are grouped about the image, and the service begins—"at first with singing; then suddenly all break into discordant yells and shrieks, accompanied by a blowing of whistles and horns, beating of tin clappers and fiddles, trumpets and cymbals." Monserrat, or the serrated mountain on which is the monastery in which this virgin is enshrined, was the home of Ignatius Loyola for a year after his conversion, and he was greatly

comforted in his sorrows by the belief that the virgin smiled on him continually. Besides this virgin, some of the principal ones of Spain are the "Virgin of the Pillar," in Seville, "Virgin of Griefs" (Augustias), in Granada, "Virgin of the Church of Atocha," in Madrid, and many others too numerous to mention. These are all black dolls, and invariably hold in their arms a small image representing Christ. They have most costly wardrobes, to which new dresses are continually being added. The most aristocratic ladies of the parish in which the church is situated are the maids of honor, who array the figures in the robes appropriate for special occasions. Often these images are carried through the streets, and every one is expected to kneel until the procession passes by.

The "Virgin del Pilar" is especially noted for her healing miracles. The stone steps leading to her altar are literally worn away by the knees of the deluded worshippers who have come from afar to be cured. She is so called because it is said the virgin came down from heaven, appearing to St. James (Santiago), upon a pillar near which he stood.

The "Virgin de las Augustias" is one of the most noted in the South of Spain, and half the women in Granada are named Augustia, to place them under her protection. In fact, the names of all Spanish women are from the calendar of the saints; hence there are thousands of Marias, and on every hand one hears such names as "Conception," "Annunciation," "Consolation," "Solitude," "Griefs," "Tears," "Nativity." In one family here in Santander, the three girls are respectively named "Help," "Aid" and "Comfort." I also know a "Maria Joseph," while a certain lawyer of this city bears the name of "Angel Maria."

The Virgin of the Church of Atocha, in Madrid, is one of the oldest of Spain. It is the special patroness of the royal family. It is said that King Ferdinand embroidered a votive petticoat for this image, during his exile and captivity. To this church came King Amadeo, to hear mass before entering his new home. King Alphonso XII. was also escorted there on his arrival at Madrid. Ex-Queen Isabella was very devoted to this virgin, presenting for its use a great many costly robes and gifts of jewelry and money. Among the feast-days devoted to the Virgin, is one for pleading for her especial patronage during the ensuing year. In one of the daily papers published on that day was the following, as nearly as I can relate it:

"Our mother, the church, not being satisfied with celebrating the mysteries of the mother of God in their respective days, and in other particular festivities, has set aside to-day in order to give thanks to our Lady for her mercies toward mankind, and at the

same time to lead men to see the excellence of the patronage of the most holy Virgin. That rainbow of promise which God said he would place in the heavens, the woman who should bruise the head of the serpent, and the Ark in which should be saved all the descendants of Adam, were expressive figures, intended to show what benefits Mary would bestow upon the world. The holy fathers eulogize her under various titles, in reverence of her patronage; and San Bernard affirms that all the gracious acts which the Lord dispenses to men, he verifies by means of his most Holy Mother."

Could anything be more blasphemous? A printed leaflet was recently distributed from the churches containing the following prayer to the Virgin:

"Prayer to the Most Holy and Immaculate Virgin Mary, Patroness of the Spains, asking her protection in the present tribulations of the Catholic Apostolic Roman Church:

"Look upon our poor Spain with eyes of pity, O Virgin Mary. It is thy chosen nation—that which thou hast visited on various occasions—that which thou hast always favored with thy protection—that which claims thee for patroness, by virtue of the mystery of thy conception without stain. The enemies of our salvation have appeared to sow broadcast in the garden of Spain the seed of Protestantism; and of all the sects which are thy enemies, they wish, O Lady, to mar the immaculate faith of our native land, and involve her in humiliation and impiety. Do not thou permit it, oh my Mother! And if, for our faults, the Lord permits our Spain to suffer this terrible trial, do thou blast in the germ this baleful seed. Plead thy merits with the Son who was born of thy blood, and grant that Catholic Unity may triumph anew and forever. O Mary! save us! Liberate from their enemies thy people, who plead with thee, and in thee place their hope. HAIL, MARY!"

As a summary, I quote the words of the "supreme authority" at Rome. * * * "The foundation of our confidence rests in the most Holy Virgin, because in her it is that God has placed the fullness of all His good things in such abundance, that if there is any hope in us, from her alone we have received it. * * * For such is His will, who has ordained that we should obtain all things by means of and through the intercession of Mary."

INDIA.

THE YEAR.

BY MRS. W. B. CAPRON.

THE great event of the past year has been the famine. I can conceive of no agency that could have brought me so in contact

with women of all classes, from all parts of the city, as my Dispensary work. I can conceive of no agency that could have so melted indifference, and given me such opportunities for entering into households, carrying comfort and blessing, as the famine. In both cases I have been *sought*. This always is like rolling away the stone from the closed heart, into which we would seek to make shine "the light of the knowledge of the glory of God, in the face of Jesus Christ."

In June, when we came down from the Hills, misery from the famine was at its height. I was appalled at the sights in the streets, and overwhelmed at the number who had to be driven from the house. There were our own Christian people who must first be cared for, and the strain upon one's sympathies was beyond endurance. The thought that this was wide-spread was depressing, and the outlook away on six months to a harvest, was dismal. The missionaries in our prayer-meetings were always trying so bravely to look on the bright side, that they were thus always giving testimony that these were dark days.

Then came that glorious Mansion House Fund money from England, and money from Australia, and money from other places. What a beautiful carrying out of the same impulse which stirred the early church! "They determined, every man according to his ability," to send relief unto the brethren which were in India, which also they did. I had five dollars from two Christian women in Calcutta, to be given to some unknown Christian sister. How can I say with what solemn joy I received my portion of that offering at the Lord's table, in Providence! In every case when I bestowed it, I always described the occasion, and gave the money as from the "riches in Christ Jesus."

Then came the money from America. Had it come in the months of June, July, August and September, before the money from England began to flow in, it would have been timely indeed. After the long-continued pressure, when every available sum of money in hand, or prospective, was quickly turned to rice; when one's faith in God's care for the creation of his own hands was put to such test, that it seemed to be kept by strong crying and tears; when one's daily suffering of soul cried out for tokens of mercy from a pitying heavenly Father—then, when the money came, it seemed to come from above. I cannot tell how it was and is. The overland mail brings me word that some one has sent me one dollar or five dollars or fifty dollars, for "famine relief." It seems a personal gift to me. It seems a bright gift of compassion from a Christ-like, pitying heart to the poor, heedless heathen. It seems a love-token to the straitened brother in Christ. It seems, and is,

something blessed. I have walked my room more than once, trying to analyze the feelings that crowd upon me. "He hath raised us up together," dear child of God who sent it: "He hath made us sit together in heavenly places in Christ Jesus." That is why your heart can compass the sorrows of the unseen, at the ends of the earth. He will show us more and more, "the exceeding riches of his grace in his kindness toward us through Christ Jesus."

It may have been better that money, which would have been scattered like grain, should come now, when some substantial good can be conferred upon those whose cases have long claimed our pity. I could write pages of incidents, in connection with suffering by the famine, and relief. I will take time for but one.

In the beginning of the year, a woman of the weaver caste had a house of her own, her husband and seven children. I first saw her in September. Four of the children had died from starvation. Everything in the house had melted away, and, finally, the house itself passed out of their hands. They lived in a kind of a shed, allowed by some relative. One morning she came into my Dispensary. An air of tremendous earnestness prevented any one from hindering her or my assistants from bidding her wait till her turn. She laid her child, a girl five years old, on the floor at my side, and sat down beside it as one would sit beside the dead—speechless. The child was fearfully bloated, as is often the case in the last stages of death by starvation. It did not even open its eyes. I waited, hoping the mother would speak; but as she did not, I laid my hand upon her head, and said:

"Now, tell me all about it."

She did not look at me, but replied: "One child died last night. Some neighbors carried it away. We had no money to buy anything for the burning. I have heard about you; I thought, 'she won't know me, and will not help me;' but I have come. I at once thought of lifting her up for a look at the high and glorious One who said, "Ye will not come unto me that ye may have life;" but her present distress was all absorbing.

"Has the child no father?" I asked.

"Her father is nearly as bad with dropsy as this child. He said, 'Tell the lady that I am sure if I could only have food, I could get well.' "

The mother was emaciated to the last degree, and scarcely a vestige of clothing remained to the woman, whose manner showed that she had not known want before. I told her frankly that her child could not live twenty-four hours, gave her clothing and rice, and money for condiments, and promised that as long as I had any money in my hand for this suffering people, she should have a share.

The next morning she came bringing another child—not a tear in her eye. I did not dare ask her a question. She laid a girl, eight years old, down beside me, and awed us all by her appearance.

Said this woman of sorrow: "She died early this morning, as you said, and was carried away without ceremony. Oh, it was like burying a dog—and she such a pretty girl! Who has sinned, that such piles upon piles of misery should come upon us?"

"Why did you not tell me about this one yesterday?" I asked.

"I could not bring two, and this one was the worst. I took the other, thinking that perhaps as she had no dysentery, you might see some hope. There is none for this. I only brought her as a sign that I tell the truth."

"Will you tell me what you have left?" I asked.

"My husband and a boy thirteen years old."

I determined that if care, patience, food and medicine could save that husband and child, it should be done. And yet, I had already ten other mothers of the weaver caste, each with three or four children, who were coming every day for the same care, food and medicine. Each had her own story, and all their histories make a volume of sad records in my heart.

The next morning, early, I saw my poor mother. "My arms are quite empty now," she said; and she poised them, as if carrying a sick child. "She died this morning. At midnight she said, 'Mother,' I said, 'My child'—for it is dreadful to have no oil for a light in the night, when you think your child is dying. I was frightened. I felt her feet, and they were cold; and her hands, and they were cold, and I could not make her speak. If we had known about you before, she might have lived. It was only food that we wanted. I hope you will forgive me, but I should like a funeral for her."

"What would you like?" I asked.

"The cloth you gave will do. I will wash it, and I would like to dye it yellow, as is the custom of our caste. I should like money enough to buy fuel for a burning. I do not ask for anything more."

It was an expense of thirty cents. I gave it to her; and then, and not till then, did she shed a tear. When she had recovered herself enough to speak, she looked gratefully at me, and said: "You don't know how I wanted this, and how little I believed that you would give it to me. I did not believe you would give it to the dead, when there was not enough for the living."

To-day, this woman and her husband and son were on my veranda. The weaver owns a loom, and weaves industriously for me while I furnish him the thread. He is gaining steadily on a deposit

in my bank, and he will soon take care of himself. The market is just now overstocked with goods, bought at various prices from the weavers; but better times are coming. The mother has had to be looked after constantly, but seems likely to do well. The son has had a long, slow fever, and is frail, requiring care still.

“Who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies.”

“Leaving us an example, that ye should follow His steps.”

AUSTRIA.

LETTER FROM MRS. SCHAUFFLER.

IT WAS a year and a half ago that we received permission to again invite people to hear the word of God, and to join us in praying to Him. That we still live in Brünn, and that five meetings are held in our house every week, besides one small one elsewhere, is a matter of continual astonishment to us, as well as to the enemies of the truth, who are exceedingly displeased at the course things have taken. In looking back through the past year, we can do nothing but thank God and take courage; and if I could give you an idea of the encouragements and blessings of the last few months, we should have a praise-meeting immediately, although on different sides of the world.

I think your prayers for the young lady of whom I wrote in my last letter, are beginning to be answered. She has lately been married, and has left town for her new home. Before she went, she came to me, and said: “I have many solemn thoughts now; I know I shall need a Saviour more than ever. How shall I find Him?” Her mother said she had changed very much this winter; her longing for gaiety had left her, and she seemed to be seeking something better; and she added: “I think it is owing to the influence of your family.”

Soon after our return to town, the only daughter of a Jewish gentlemen, of good standing in the city, was taken very sick. She had often been with us, and for many months had been reading in the New Testament. She sent for me, and told me that if she ever recovered, she wanted to live differently, and asked if I thought she could be better, and could be forgiven. Very soon she became delirious, and I was often at her bedside. After several weeks of terrible distress, her wasted form was laid in the Jewish burying-ground; but we rejoice in the hope that her freed spirit has gone

to her Saviour, upon whom she frequently called during her sickness. Her mother has found the true Messiah, and it is beautiful to see her, with all the love of a young convert longing for power to convince and convert all her friends. Her relatives look with unbounded astonishment at her, who once prided herself on her strict observance of all Jewish ceremonies. She confesses Christ to her friends, and in her sore bereavement seeks out others in trouble, trying to comfort them by showing how she has been comforted. One of her friends, a very worldly Catholic lady, grasped my hand one day, and, with tears, thanked me for going to the sick-room, saying: "Your religion alone can comfort at such a time; we thank God you were able to be there." Another unbelieving Jewess said: "Now I know there is a God, for no one else could so support this poor mother, who used to lose her self-control at the slightest trouble; your religion has made this great change." A Jewish doctor heard some one remark that only my religion could bring me to that bedside, and he contemptuously replied: "It's only a good heart." A few weeks afterwards his broken-hearted wife—almost a perfect stranger—came to beg advice and sympathy for a wandering son. Not one single ray of heavenly light seemed to have penetrated her heart. She was bewildered and confused, when she was told where we go in time of trouble. "But men must help us, if we are to be helped," she said. This same unbelieving husband listened to a little story of a happy Christian's death, and could hardly believe that a Catholic could ever be so changed. "That, indeed, is a wonder," he said, and thanked me heartily.

I have said to you that I should try to start a woman's prayer-meeting. When we returned to town, I asked the men of my husband's Bible-class if their wives would like to come. Old Mr. H—— said at once: "Oh, do let mine come; she is a very good woman; but all she knows about praying is to say the Lord's Prayer over five times as fast as she can, and then she thinks her duty is done." Another besought me to teach his wife to pray. So we began. The second time we met, old Mrs. H's lips were opened, and her prayers are a great comfort to me. One by one, of their own accord, seven Catholic women have begun to pray; and although they have never heard any one pray from the heart until they came here, they leave off making petitions to Mary—the mother of God, as they call her—and the saints, and pray as if they had always been accustomed to it.

Last week, when eleven of us were together, a very intelligent, elderly lady, who was present for the first time, could scarcely restrain herself till all had gone, when she burst into tears, and

exclaimed: "What an hour this was! What a wonder it is to hear these plain women pray so! It would take me a long time to learn to pray like old Mrs. H. We Catholics—oh! what do we know? But I must learn." (She is sixty-five.) I suggested kneeling then, and there, to make a beginning, which we did; and with a bright face she departed, saying: "I shall learn how, thank you; I must come to it." Let me say to those dear sisters, of whom mention is sometimes made in *LIFE AND LIGHT* who "cannot take part," what I said to an ignorant woman the other day who staid away from our meetings because her conscience told her she ought to pray, and she was ashamed to do so, because she did not use the choicest language. I asked her to come and repeat the "Lord's Prayer" the first time,—only once,—and after that she would want to say more. Dear sisters, if you only felt what your prayers can and will accomplish here in Brünn, you would never refuse to join those who are asking for the blessing. We depend on your prayers. I believe we could not bear to live one week among these ignorant, godless people, did we not have the full assurance that petitions were going up for them and for us, who stand almost alone in God's name in this city. At our last meeting the same elderly lady appeared, and could not let the opportunity pass, but poured out her soul in a prayer that stirred us all. She said afterwards she could not help praying.

One very retiring young girl—the sister of a teacher here, who is exceedingly bitter and hostile against the meetings—has become so anxious for her brother's salvation, that she has come to me one day in the week for several months, and sometimes oftener, for an especial hour of prayer for him. Her faith increases from week to week, and she feels that her petition is granted, though as yet we have no evidence of it in his actions. She makes her plans as if the answer were on its way.

At our meeting night before last, a Catholic woman said to another near her:

"Won't you pray, too, with us?"

"I don't dare to," she replied; "I should say such foolish things you would all laugh."

"I will tell you how I did," said her friend. "The first time I came and heard a woman pray, I thought to myself, 'May God preserve me from doing such a thing as that, for I have nothing to say.' I never had an idea that people could pray for what they wanted right out of their hearts. But I went to my work, and I thought and thought all the week, 'How can I pray?' 'What shall I pray for?' And finally the idea came into my head, 'I'll ask for a new heart;' and as soon as I thought of that, I was quiet; and when I asked for that, the rest all came."

She has never failed to take her turn since. I wish the people at home could step into our lodgings, where our people are gathering for a Sunday service. The numbers vary from fifty to over seventy. The table pulpit stands in one room, with a small rented melodeon near it, and the two other rooms are filled with seats. It is intensely interesting to me to watch the people as they come quietly in, either bringing some friend with them or looking anxiously around to see if all their friends are in their places. One old man, when some one remarked on the rapidly increasing numbers, said, "Yes; but there were seven who ought to have been here, and were not." Almost every one has to encounter opposition in coming. Many cannot bear it, and stay away after a few times; others find it too serious, and say, "If it were not so solemn, we would come; but it makes us uncomfortable." It would do your hearts good to hear the expression of gratitude to you at home and to us here, who, caring for these few sheep in the wilderness, spend time and money to seek them out, and win them back to the "Shepherd of their souls."

To-day I returned the call of a young lady who for years played the organ in a convent. She comes regularly to meeting, and mourns that her church gives its children no such privileges as we have here. "To be sure we have a Bible in our book-case," she said;" but what good does it do us when no one tells us what it means—especially when we are taught exactly contrary to it?

This is the cry of many an almost despairing heart. When you remember that, in almost every case, coming to our house throws people open to ridicule and persecution, you can partially understand why we so rejoice over the progress of the past year.

Our Work at Home.

MISSION CIRCLES.

BY MRS. M. E. MEAD.

[CONCLUDED.]

PROMINENT among the boys' circles, is "Our Boys' Mission Club," of Providence, R. I. The boys adopt the constitution for auxiliaries in *LIFE AND LIGHT*. They have a code of by-laws of their own, however, the first one of which is specially to be noted. It reads: "The aim of this club, in addition to its missionary object, shall be

to awaken a spirit of personal responsibility, and to cultivate politeness and nobleness of character in all its members. The members of this club pledge and agree with each other, they will endeavor to abstain from conduct which is inconsistent with the spirit of these by-laws." In the club meetings everything is conducted in an orderly, business-like way. The exercises are varied with an occasional game out of doors, at stated intervals, but are otherwise similar to those of larger organizations. Real work for others is one of the essential duties of the club.

About Christmas time these young workers undertook a new enterprise. They went to the woods, gathered a wagon-load of greens, made them into wreathes, and sold them to the florists for Christmas decoration, adding to the treasury the sum of \$10 as the result of their effort.

The "Wide Awakes," of Norfolk, Conn., conduct their society in a similar way. Every boy brings to the meeting, with his penny, a verse of Scripture, which he repeats. Beside fancy and patch-work, real boys work is sought out; and one season the "Wide Awakes" added to their fund by whittling labels for a conservatory of plants. Another boys' circle sustained the interest among its members by a system of prize-giving for the best written account of some mission-field. The competing essays were read and decided upon by a committee of the whole. The prize was also voted by such committee.

A boys' mission circle in New Haven, numbering six members, hardly thought it possible at the beginning of the year to raise \$5; but they held monthly meetings, with a regular course of missionary reading, and, becoming interested, resolved to attempt greater things. About Christmas time they arranged an entertainment, printed tickets themselves, gave up two of the Christmas holiday afternoons to preparation, and realized the sum of twenty dollars.

In the same connection may be mentioned a gift which, though differing in amount, was rich in its spirit of loving sacrifice. A little boy in one of our Western towns, the child of poor parents, who wanted to help on the good cause, gave a part of his only spare time on Saturday afternoons, to blacking boots. With a face shining with joy, he brought his earnings of a few cents to his teacher, grateful for his small share of the privilege of giving the gospel to China.

The subject of boys' circles is closely connected with the last division of the mission-circle subject, the primary circles.

The circle of this description at Lyme, N. H., has, in common with most others, a membership of both boys and girls. Meetings are held weekly, and the members are expected to *earn* the penny

brought for the missionary-box. Beside these gifts, each child recites a passage of Scripture, the first letters of which, if arranged, would spell a word or a phrase, such as "Our Mission Circle," "Constantinople Home," etc. A very successful entertainment was held last spring; and during the summer the boys cultivated gardens with view to a Harvest Festival. This was held in October, and tables of squashes, potatoes, corn, and even a coop of missionary poultry, were the product of the boys' industry, and added substantial increase to the treasury. The various ways in which the children of this circle earn their pennies are of interest. "One brought an armful of wood; another ironed for her mother; another cared for little sister when mother's head ached; and still another went to the store, for his grandmother, after dark."

The secretary of the Vermont Branch writes: "One of our most flourishing societies of little ones was inaugurated by the pastor's wife inviting all the children to the parsonage, and letting them play a part of the afternoon; then calling them in and talking to them pleasantly about missions. They were delighted with the thought of having a part; and every month afterward about sixty gathered with enthusiasm, bringing their earned pennies, and participated in some simple exercises which instructed and interested them, and have, we hope, laid a deep and broad foundation for future work."

Some six years since, we organized in Darien, one of these primary circles, the "Busy Bees." There were but six original members; and though the monthly meetings have sometimes been largely attended, there has never been more than eight or ten whose regular subscription of four cents per month, could be depended upon.

The children were first interested in one of Miss Rappelye's little pupils, Lightbearer, and with great satisfaction voted \$3.16 to the Constantinople Home, sure that with such aid the endowment fund, but just begun, was no longer an uncertainty. The next year missionary gardens brought in larger gains, and spelling-books for Mrs. Edward's school. Since then they have supported Bible-readers in Mardin and Harpoot, and the amount sent to the treasury during the six years, is about \$125. Every spring the children have had a festival, and in the fall a nutting expedition, which have added largely to their funds. The collection of a missionary Museum of Curiosities, has been of service to them also. The meetings have been made as bright and attractive as possible, and closed with some simple refreshment.

Permit me to ask your attention to one more plan, which is peculiar to itself, and while covering the ground of all of these

circles, stands on an independent basis. It is the one adopted by the Norwalk Auxiliary to the New Haven branch, and comprises four separate organizations. The first is "The Ladies' Association;" the next is "The Young Ladies' Band," for young ladies between the ages of fourteen and twenty-two; the third, "The Young Folks' Circle," for children from nine years old and upwards; and the last is "The Sunbeam Circle," made up of primary class children.

Members of the "Young Ladies' Band," who have been such for two years, and are of a specified age, are graduated into the "Ladies' Association;" and in the six years of the history of the auxiliary, the entire band has thus resolved itself into the auxiliary society. This year, by a similar process of graduation, the "Young Folks' Circle" takes the place and name of the "Young Ladies' Band."

A new circle, comprising the older members of the "Sunbeams," fill the gap with "Young Workers for Jesus;" while the "Sunbeam Circle" is recruited with fifty new members from the Sabbath School. Circles within a circle, each opening to admit the other, and each a separate organization, is the method adopted to bring both young and old into full sympathy with missionary work.

Each of these varied plans has its own peculiar excellence. But we must all have noted the amount of time, energy and real labor requisite to the success of any one of them. It is no easy work, this training of young hearts in love and self-sacrifice for others; yet of all Woman's Board service, there is none yielding quicker or more blessed returns.

Our subject finds further illustration in one of the beautiful festivals of the old world. "Entering an Italian Cathedral at early dusk, we are greeted with the myriad gleam of tiny torches. Even as we gaze, new lights flash out through the shadows overhanging nave and transept, while somewhere in dim distance, the organ peals forth a flood of melody. Over all, the cadence of childish voices, chanting a glad triumphal hymn, entrances the ear. Boys and girls, children of every age, come trooping in, each hand adding its ray of brightness to the rising light, as the darkness melts away before the Festival of the Tapers."

Thus it is at the coming of the children whose work, received at the hands of the children's King, becomes a torch of living, golden light. Baby fingers, with those of larger growth, alike may wave it. Sweeter than organ tones the glad hosannas which join the angel chorus, filling the earth with melody; and as the procession grows larger, the glad light, no longer dim and flickering, sends

forth its brightness everywhere, till the tapers are lost in the beams of the Sun of Righteousness, which has filled the whole earth with the glory of the Lord.

[This article on Mission Circles has been unavoidably abridged in some places, but we are sure that those of our readers who are trying to lead the little ones in missionary work will find in it many helpful suggestions.]

GIVE ATTENDANCE TO READING.

"HAVE you read the *MISSIONARY HERALD* for this month?" I asked a friend a short time ago; and, to my surprise, she answered, "We have never taken the *HERALD* in our family." Evidently she could not appreciate the zest with which I had just devoured the last number, eagerly reading every word, from beginning to end, and examining with interest the Treasurer's receipts.

"My mother takes *LIFE AND LIGHT*, and she thinks it dreadful that I never read it. I suppose I ought," was the frank admission of a young friend. How many golden opportunities she had lost for informing herself about missions, in letting pass unheeded Miss Parson's graphic description of "Village Life in Turkey," Mrs. Marsh's thrilling narrative of "The Escape from Eski Zagra," Mrs. Pratt's "Review of the Ten Years' Work of the W. B. M."—all these, and many other articles which month by month have stirred our hearts, and called forth our prayers and our praises.

This state of things has led me to consider what we, who do read and prize our missionary monthlies, can do to interest others in them.

In the first place, let us read them more carefully ourselves. Are we not too apt to read them hastily, enjoying the incidents related, but not taking pains to inform ourselves thoroughly as to the work reported, so that we lay down the magazine with a confused impression of the several stations?—confounding, it may be, the Mahratta and the Madura Missions; uncertain in what part of Turkey are Van and Marsovan, Samokov and Erzroom; and with vague ideas as to the situation of Micronesia, for which we have looked in vain in some school atlas. How helpful it would be if each of us were provided with the pamphlet maps of Missions (published by the A. B. C. F. M., price ten cents), which we might consult frequently, as we read the missionary intelligence, until

each station of our Board should become familiar to us as household words.

In the next place, let us talk more about Missions in our home circles and among our friends, repeating something that has interested us, calling attention to some recent intelligence, and occasionally lending a copy of the *HERALD* or *LIFE AND LIGHT*, with a particular article marked.

Thirdly, let us make it our endeavor to secure new subscribers. Doubtless there are those who, from oversight, fail to subscribe, or who shrink from the effort of writing a business letter, procuring a money order, etc. A few words from us—an offer to render this assistance—may be of service; and experience shows that at our missionary meetings, it is well to give notice of an opportunity to subscribe, while each name thus secured is so much clear gain.

It may be, that among our friends in our own church, are those who would prize these monthlies, but who cannot afford to pay for them. Can we not subscribe in their behalf? Would one, two, five, ten annual subscriptions be any great burden to us? There is no “free list” for *LIFE AND LIGHT*, except the missionaries of the Woman’s Board; but the Secretary would probably be willing to designate some to whom such a monthly visitor would be very welcome, if we are at a loss where to send it.

Once more, let us pray for God’s blessing on those who edit these periodicals, and on those who read them, that these pages, carefully and wisely prepared, may not be treated like idle tales, or like the voice of a sweet singer, whose words are soon forgotten, but may be prayerfully read and pondered, as the indications of the advancing kingdom of Christ Jesus, our Lord.

E. S. G.

METHODIST FOREIGN MISSIONARY SOCIETY.

THE meeting of the National Executive Committee of the Woman’s Foreign Missionary Society of the Methodist Episcopal Church, held in Boston, May 9-22, was one of great profit and interest. On the first day of the feast a delightful reception was held, whose doors were open to officers and missionaries of other Boards, and where those who were gathered from widely separated homes, were made friends at once through the strong sympathy of a common cause. The reception was followed by a public session, combining three denominations. Bishop Foster, of the Methodist Church, presided, and addresses were made by Rev. Dr. Murdock,

of the Baptist Missionary Union, Rev. Dr. Clark, of the American Board. and Rev. Dr. Dashiells, of the Methodist Missionary Society, all giving hearty testimony to the importance and efficiency of the Woman's Boards in their several denominations.

Besides the regular sessions of the committee, held morning and afternoon for ten days, a large number of meetings were held under its auspices in the city and vicinity on the Sabbath, an anniversary on Tuesday evening, May 14th, and a union meeting for all denominations and Boards, on Thursday, the 16th. At the latter meeting, the afternoon and evening were devoted to brief historical sketches and reports, which were received from all the woman's missionary societies in this country and from England. We understand that these sketches are to be collected and printed in pamphlet form, which will make a valuable book for reference to all interested in woman's missionary work.

No one could attend any of the meetings during the ten days, without being impressed with the vigor and efficiency of this Woman's Foreign Missionary Society, the ability of its officers and managers, and the great work it has accomplished. May it continue to grow in numbers and strength, and all manner of good works, till

"Christ's kingdom of the nations
One unbroken household makes."

WOMAN'S BOARD OF MISSIONS.

RECEIPTS FROM APRIL 18, TO MAY 18, 1878.

MRS. BENJAMIN E. BATES, TREASURER.

MAINE.

Maine Branch.—Mrs. Woodbury S. Dana, Treas. Bangor, Aux., \$50; Brunswick, Aux., \$9; New Sharon, Aux., \$5; Blanchard, Ladies, \$3; Auburn, High St. Ch., Aux., \$39; Dennysville Ch. and Society, \$10; Portland, State St. Ch., "Mission Sociable," of wh. \$25 const. L. M. Mrs. Edward Y. Hincks, \$150; Calais, Aux., \$17, \$283 00

Total, \$283 00

Fem. Dep. Armenia College.

Maine Branch.—Calais, Aux., \$10.45; Lewiston, Pine St. Ch., Aux., Drummond professorship, \$4.75, \$15 20

NEW HAMPSHIRE.

New Hampshire Branch.—Miss Abby E. McIntire, Treas. Bedford, Aux., const. L. M. Mrs. Martha A. Gardner, \$27.34; Brookline, Aux., \$23.35; Mrs. Hull's S. S. Cl., little girls, \$1; Mrs. Smith's Cl., boys, 65 cts., together,

const. L. M. Mrs. F. D Sargent; Durham, Aux., \$2; Exeter, Aux., \$20.90; Goffstown, Aux., \$20; "Mt. Moss Mission Circle," \$15; Greenville, Aux. In Memoriam, Mrs. M. C. Dodge, \$10; Meredith Village, Aux., \$17; New Ipswich Cong. S. S. Infant Cl., \$2.25; Peterboro, "Willing Hearts," \$10.51, \$150 00

Total, \$150 00

VERMONT.

Vermont Branch.—Mrs. Geo. H. Fox, Treas. Guildhall, Aux., \$3.30; Rutland, Aux., \$27.72; Georgia, Aux., \$15; St. Johnsbury, So. Ch., Aux., \$26.20; East Corinth, Aux., \$8.00; Benson, "Busy Bees," \$5; expenses, \$10; balance, \$75 22

Cambridge.—Mrs. Mary C. Turner, prev. contri. const. L. M. Miss Mary F. Hale, Wormmord, N. Y., 10 00

Manchester.—A friend of Missions, 6 00

Total, \$91 22

MASSACHUSETTS.

Beverly.—"Centerville Mission Circle," \$30 00

Boston.—The late Mrs. Dorus Clarke, \$50; a friend, \$100; J. E. C., 75cts.; a friend, \$2; Central Ch., Mrs. John N. Denison, const. L. M. Miss Mary M. Topliff, \$25; "Mission Circles' Fair," \$345.29; Park St. Ch., of wh. \$25 by Mrs. J. B. Hagar, const. L. M. Miss Addie H. Davis, \$25 by Mrs. M. H. Simpson, const. L. M. Mrs. S. M. Schneider, \$224; Mt. Vernon Ch., "Mission Circle," \$1.75; Shawmut Ch., Aux., \$12, 760 79

Boston Highlands.—Eliot Ch., Aux., of wh. \$25 by the Misses Stone, const. L. M. Mrs. Catherine L. M. Stone, \$30.50; "Thompson Circle," Kioto, \$52; Immanuel Ch., Aux., \$8.28, 90 78

Bradford.—Aux., 50 00

Brighton.—Mrs. Samuel Keene, 5 00

Danvers.—"Maple Leaves," 50 00

Dorchester.—Village Ch., Aux., 60 00

Foxboro.—"Crystal Rock Society," of wh. \$35 B. R., Ceylon, 45 00

Hanover.—Aux., 5 00

Haverhill.—No. Ch., Aux., 47 00

Lakeville.—A friend, 80

Lincoln.—A dying gift from an aged mother. 3 00

Manchester.—Aux. 60 00

Medfield.—"Morning Glories," 8 26

North Somerville.—"Earnest Workers," 10 00

Rockland.—Aux., 33 80

Salem.—Crombie St. Ch., and pupils Mrs. Edwards' school, 43 26

So. Framingham.—E. C. A., 20 00

Springfield Branch.—Miss H. T. Buckingham, Treas., Sp'g 1st Ch., \$16.69; "Cheerful Givers," \$4; So. Ch., \$77.78; Ludlow, Aux., \$24; "Precious Pearls," \$14; Brimfield, Aux., \$13; West Granville, \$5.50, 154 97

Wellfleet.—1st Cong. Ch., Aux., 3 00

West Barnstable.—Aux., 13 00

Winchester.—"Seek and Save Soc'y," 227 00

Worcester Co. Branch.—Mrs. G. W. Russell, Treas. Clinton, Aux., \$65.55; Hubbardston, Aux., \$7; Athol, Aux., \$31; "Mission Circle," \$5.25; Millbury, 1st Cong. Church, Aux., \$15; Westminster, Aux., \$5; Worcester Miss'y Asso., \$50.29; Leicester, "Strawberry Hill Gleaners," \$5; No. Brookfield, Aux., \$31.23; Fitchburg, C. C. Ch., Aux., \$41.50; Ashburnham, Aux., \$12; Spencer, Aux., \$26, 294 82

Total, \$2,015 48

RHODE ISLAND.

Rhode Island Branch.—Miss Anna T. White, Treas. Providence Union Ch., \$3 00

Total, \$3 00

CONNECTICUT.

Eastern Conn. Branch.—Mrs. J. C. Learned, Treas. New London, "Schauffer Soc'y," \$20; No. Stonington, Aux., \$10; \$30 00

Hartford Branch.—Mrs. Chas. A. Jewell, Treas. Dayville, "Youth's Mission Circle," const. L. M's Mertice E. Blanchard, Eva B. Williams, \$50; S. S. Cl. No. 2, \$5; Unionville, Aux., \$14.03; Hartford, Windsor Avenue Ch., Aux., of wh. \$25 by Mrs. C. P. Hillyer, const. L. M. Mary Faith Gregg, \$58.50; Wethersfield, Ave. Ch. and S. S., \$36; Centre Ch., Aux., Mrs. M. M.

Prior, \$10; Windsor Locks, Aux., of wh. \$25 const. L. M. Mrs. Charles E. Chaffee, \$30; Terryville, Aux., by Mrs. Lyman Gridley, const. L. M. Miss Cornelia Gridley, \$25, 228 53

New Haven Branch.—Miss Julia Twining, Treas. Bethel, \$36.03; Bethlehem, \$3; Birmingham, \$60; Bridgeport (of wh. \$25 to const. L. M. Miss Hattie E. Barrett, fr. Mrs. Henrietta E. Stirling), \$141.20; "Willing Workers," \$18; Cheshire (\$5 from Miss Chipman's S. S. Class), \$57.55; Chester, to const. L. M. Mrs. E. C. Hungerford, \$25; Clinton, \$44.35; Colchester, \$1; Danbury, \$85; Deep River, \$17; Derby, \$54.40; "Mission Workers," \$8; East Haddam, \$37.50; East Hampton First Ch. (\$25 to const. L. M. Mrs. Emma Ives), \$30.40; Ellsworth, \$10.50; Georgetown, \$8; "Buds of Promise," \$12; Goshen, \$28; Haddam, \$25; Higganum, \$18.50; Killingworth, \$26.37; Litchfield, \$26.97; "Daisy Chain," \$10.50; Middlebury, \$14.61; Middle Haddam, \$8; Middletown, South Ch., \$38; Millington, \$10; Milton, \$10; Monroe, \$25; Morris, \$10.20; Mount Carmel, \$45.50; New Hartford, \$18.57; New Haven, Center Ch., \$51; Ch. of Redeemer (\$25 from Mrs. H. B. Bigelow, to const. L. M. Miss Ida Darrow), \$63; S. S., \$25; College St. Ch. (\$5 "Givers on Trust," \$5 "Cheerful Workers," \$20.60 S. S.), \$34.60; Fair Haven, First Ch., \$15; Howard Ave. Ch., \$1.75; North Ch., "Young Twigs," \$15; "Young Workers," \$15; Third Ch., \$50; Yale College Ch., \$22; New Milford, \$158.39; "Star Circle," \$70; "Golden Links," \$17; Newtown, to const. L. M. Mrs. James P. Hoyt, \$25; North Branford, \$30; Northfield, \$30; North Haven, \$6; Norwalk, \$150; Orange, \$13.63; Plymouth, \$14.55; Portland, \$15; Redding, \$20.13; Roxb'y, \$25; Salisbury, \$16.54; "Resolute Mission Circle," \$20; Saybrook, \$11.40; "Seaside Mission Band," \$37.20; Sharon, \$21; South Britain, \$7; Thomaston, \$57; Trumbull (\$25 to const. L. M. Miss Sally Fairchild), \$42; Wallingford, \$16.25; Washington, "Willing Workers," \$5; Water-

bury, "Centennial Workers," \$100; Watertown, \$50; "Earnest Workers," \$12; "The Gleaners," \$20; Westbrook, \$60; "Seaside Mission Gleaners," 53cts.; West Chester, to complete L. M. Mrs. Samuel Brown, \$10; "Young Ladies' Mission Circle," \$15; Westport, \$35; West Haven, \$19.50; "Miss Seed Planters," \$8.50; Whitneyville, \$45; Wilton, \$100; Wolcottville, \$18.50; Woodbury, \$18; "Valley Workers," \$18; a friend, \$25, 2,625 62

Total, \$2,884 15

NEW YORK.

New York State Branch.—Syracuse, Mrs. A. A. Young, const. L. M's Mrs. Milly Norton, Mrs. A. C. Washburn, \$50 00

Crown Point.—Susan E. Bogue, 5 00

New York City.—Tabernacle Ch., "Cheerful Workers," Miss Bush's salary, 337 00

Total, \$392 00

PENNSYLVANIA.

Philadelphia Branch.—Mrs. A. W. Goodell, Treas., Baltimore, Aux., \$44.75; Orange, \$16.50; "Mission Circle," \$10; Mt. Clair, Aux., \$29.50; Ebensburg, Aux., \$10; Bound Brook, Aux., \$25; Japan, Phila., Aux., of wh. \$25 by Mrs. Chas. Burnham, const. L. M. Miss Emma F. Downing, \$72.12; "Snow-Flakes," \$5, \$212 87

Total, \$212 87

ILLINOIS.

Onarga.—Mrs. L. C. Foster, const. self L. M., \$30 00

Total, \$30 00

General Funds, \$6,061 72

Fem. Dep. Armenia College, 15 20

"Life and Light," 414 85

Weekly Pledge, 6 60

Leaflets, 1 01

Total, \$6,499 38

The \$100 reported from the Norfolk Co. Branch, Randolph Aux., should have been Brockton Aux.

The money acknowledged from the Marshfield Aux., should have been 2d Ch. Aux., \$6.00.

MISS EMMA CARRUTH, Ass't Treas.

Department of the Interior.

JAPAN.

LETTER FROM MISS DUDLEY.

IN A letter from which extracts were published in the May number, Miss Dudley gave an account of her first visit at Akashi, a town about fifteen miles from Kobe, down the bay. This visit seems to have been the means of developing new interest in religious subjects on the part of the people. Under date of March 5th, she writes:

“Services have been held every Sabbath since that time at the houses of the Christians and of others interested, and now large numbers meet where formerly there were only a few. I spend one week each month with them. January and February it was rather cold, as we had no stove. One of the people said, ‘If my heart could be kept warm, perhaps I should not take cold;’ and, certainly, any one could not fail to be glad continually while there, even if fingers and feet were sometimes numb.

“Some most interesting cases of conversion have recently come to my knowledge. One is that of a man fifty-six years of age. Since he was sixteen years old he has been a hard drinker, and, of course, addicted to other sins which usually follow intemperance; but he is still a genial, pleasant man, and his face now shows what he might have been. He has been thoughtful for some time, but could not give up drink. He spent an evening in my room in company with a dozen or more who call themselves Christians. We had a plain talk about many things, *saki* drinking among others. He seemed somewhat impressed, but made so many funny remarks that I could not be sure how deeply he felt. The next morning he came before I had had my breakfast, and was then thoroughly in earnest. He said he could not sleep the night before on account of his sins. Till two o’clock in the morning he lay, recalling the past forty years, and thinking what he could do now. ‘Then came,’ he said, ‘a sounding and ringing in my ears;’ and with a solemn face he added: ‘I knew the Holy Spirit had come down to help me to stop drinking, and I got up and kneeled down on my *futon*, and said, “Lord, I give up—I give up now.”’ He told his mother,

eighty years old, the next morning, that he was done with drinking. She tried to persuade him to take 'one cup;' but he persisted in his refusal, and for two months not a drop has passed his lips. That morning he prayed for the first time 'with his voice,' and many were moved to tears. He says he has lost all desire for drink. His wife and son have left off idol worship entirely, and attend the meetings. When I visited the old mother the last time I was at Akashi, she said she had given up her heathen practices, excepting the worship of the ancestral tablets, and perhaps she should give that up when she had learned more of the God whom her son worships.

"Twenty-eight met Sabbath morning for the study of the Bible. Men and women read in turn, and did their best in explaining. It seems very strange that these women, after feeling for so many years that they can do nothing, should be willing to try; but it seems to be generally understood that Christians must make the effort. I am often surprised at Hiogo, to hear women who, three months ago, could hardly read at all, do credit to themselves in our Bible class.

"Yesterday nineteen were present in my class in Hiogo, and in the evening one of them was admitted to the church. Our communion service, administered by the native pastor, who was ordained there about three months ago, was very interesting, and his remarks to the new members were very impressive."

MARCH 13th.

"I returned last night from Akashi, having spent five days there. Miss Barrows accompanied me on this visit. We found the people waiting and glad to see us. I held a meeting every afternoon in my room. We commenced the gospel of Matthew when I went down in January, and have now read to the sixth chapter. The number of those who attend is increasing. About thirty-five now meet regularly, and the readings are interesting. I divided what we had been over according to the different subjects, giving one to each as a review for the next time I visit them. I feared some would decline to take any part in the exercise, but not one did, and two or three men who were present asked for subjects to be given to their wives, who were not there, that they might prepare for the next time. Several women also came afterward and asked for something to learn.

"The pastor from Hiogo came down and spent the Sabbath. Ninety-five attended the evening preaching service. Such an awakening seems very wonderful after so long a time of waiting."

LETTER FROM MISS BARROWS.

THE following extracts are taken from a letter addressed to an auxiliary in Austin, Minnesota.

“KOBE, April 15, 1878.

“OUR new school building was finished in February, and more than half paid for by Japanese money. We have there a large, bright school-room, with two recitation rooms down stairs, and up stairs two teachers' rooms and accommodations for ten girls. We had a little house-warming, half examination and half exhibition, in honor of entering the new building. A number of Japanese guests were present, friends of the girls and of education. The morning was given to Japanese studies, and the afternoon to the Bible and to lessons in English, with plenty of singing both in English and in Japanese. They had just finished reading Acts at morning prayers, and were able to give a very good review of it. So well pleased were we with our success that we shall feel inclined to bring out our pupils oftener in some such way.

“The girls in this country have not had the mental discipline that the boys have, and cannot make as rapid progress. Heretofore, if a woman could read and write, take care of her house, which would not seem a very difficult thing to do in Japan, and make her clothing, besides doing sundry kinds of needle-work, her education was considered ample. In addition to this, many of them were taught to play on the ‘koto’ or ‘samcen,’ musical instruments which seem to us anything but musical, as their associations are far from pure. But a better day has dawned, a day when woman is to be something beside a slave or a plaything. Our girls have an important future before them, and we are anxious to help them to prepare for it. Our first thought and prayer is for their spiritual preparation, and we are so glad to see them growing, one by one, into the Christian life, and making progress in it. There has been at no time any such marked outpouring of the Spirit as we have read of in other mission schools, or as we used to experience at Mt. Holyoke, such as we pray and long for—but there has been a tenderness of feeling and a growth, at all times, which are very encouraging. About sixteen of our number have already been baptized. Some of them have left the school. Three more are candidates for admission to the church.

“I wish I could show you our ‘Home’ now. The warm rains of the last two weeks have brought forward the trees and the grass, till the yard is a picture of greenness, with bright flowers here and there. Just in front is a large bush of red camellias, which has been literally loaded with blossoms, but the pure white ones are

the most beautiful. On the mountains, to which we go for our walks, the ferns and azaleas are coming out. Thus we have much to gladden our days and make our work lighter, and our home is one of the happiest, we think. I spend but one hour a day in school, and two hours with my teacher; for the care of the house-keeping and the 'mothering' falls to my lot. The language is said to be one of the most difficult under the sun. Certainly it is sufficiently difficult, but I enjoy the study, and I enjoy using it, too. When we think that this is the only medium by which we can tell these people of Christ, every hour of study becomes precious.

"My first teacher has gone to her home, in Himeji. She is in the midst of Buddhists, and near a celebrated temple where her house has always done service. She herself was once a priestess; now she is trying to give to others the truth which has set her free. It is lonely and up-hill work, for the people will not listen; but she says when she looks around her, and sees how she alone has been called out of such darkness, she feels that God has sent her to teach others.

The work in Akashi, fifteen miles from Kobe, has been quite wonderful of late. That has been considered one of the hard places till now. A great deal of work has been done there with very little apparent result. Now the seed is springing up. There are probably more than thirty there that call themselves Christians. Not less than ten or twelve families are studying together."

AFRICA.

LETTER FROM MISS PINKERTON.

LAST year we had twenty-three boarding pupils most of the time for nearly nine months, and the house was crowded, I assure you. Think of ten girls sleeping in a room eleven by twelve! It is a fond hope that this year we shall see the foundation laid for a little more room. We were able to bring the girls up to a point where we could require a higher standard in their deportment and lessons, and could place more responsibility on them. This was very encouraging to us, and beneficial to them. Yesterday, one who left us about the middle of the year, asked to be admitted to the church. She was a wild, wicked, ignorant girl when she came here, but we could all see a great change before she left. It seems best that she should wait awhile before being taken into the church; but I pray that she may be strengthened, and enabled to show the fruit of

God's spirit in her heart, and soon be accepted as a sister and helper. How blessed it would be to see many such changes; but helping to save one soul is worth the time and strength of a life. It is hard to wait, but God knows best when the harvest should be; and I would not wish it to come before His own time, though I never were allowed to reap more than one soul.

We try to have a family interest and sympathy in our household, as far as it is possible to carry out that idea among such an ignorant, degraded class of girls. We endeavor to teach them what home life is and should be, fondly hoping that they will seek to have more of this style of life in their own homes, when they return to them. With these people, home is simply a place to stay in, and in many families there is very little true genuine love. I long to have the girls understand what pure love is, and to have their own lives become happier. To be married is the one ambition presented to daughters by their parents; and hence, from the necessity of the case, we must give all the instruction we can on this point.

The girls do all the work in the house, and considerable sewing, beside being in the school-room five or six hours each day. They have to be watched, and to be told of their duties over and over, and to be instructed in all departments; for most of them, when they come to us, are as ignorant as babes of our ways of living and doing. But we try to have them teach each other, to some extent. All of them have good and bad qualities, like the rest of mankind. The inclination to deceive, is the most difficult fault we find to deal with, and consequently we have great need to exercise charity, and to be on our guard, lest we become distrustful. I find something to like in all of them, and oftentimes traits to admire.

TURKEY.

NEW YEAR'S EVE AT MARASH.

BY MISS C. D. SPENCER.

You will wish to hear how we spent our New Year. We did not receive callers, for several reasons. In the first place, we were tired, and needed rest, rather than the additional work this would bring; and as the other mission families would receive their friends, the people would not go away disappointed: secondly, we wished that our servant should have a chance to entertain his friends in his own home: thirdly—which was, perhaps, the most important reason of all—we desired to strike a blow at the popular idea that no one can act contrary to custom.

But lest our girls should be disappointed, we thought of another plan for them.

The Zenana Band, of Norwich, Connecticut, had sent out a dozen sewing-bags, each daintily made, with half-a-dozen spool-pockets arranged around the outside, and a cushion for pins and needles inside. These were for the village teachers. When fitted up with thread, needles, pins, buttons, hooks and eyes, etc., they presented such a goodly aspect, and were so suggestive of real help, as well as comfort, that as we thought how destitute our girls were of any place to put such things, and how thimbles and needles were constantly lost for lack of just such a receptacle, we went to work for them that very afternoon, the Saturday before Christmas.

The bag of pieces which "our patch-work friends" had been so thoughtful as to send with their blocks, was brought out and emptied on the floor. We were soon at work, scissors in hand; and before we had finished, bags not only for our girls, but also for the nine teachers of Marash, had been cut out, and lay in little rolls by our side, saying as plainly as work can do, "Make us—make us quick." After much tribulation and manœuvring, they were at last completed, and arranged in packages on the floor of my room, waiting for the auspicious moment of delivery. On account of the hard times, all our girls, except one, were unable to procure a much needed dress; so we counted up the cost of our usual yearly entertainment, and adding to it from money that friends had placed at our disposal, we procured for each girl sufficient material for a dress. These, together with some cards which Mrs. Christie had sent up for the girls, kept snug company with a part of the bags, while an apron for each helped to fill the packages for the teachers.

After supper, Mrs. Coffing told the girls to prepare themselves and the dining-room for company, which they did with alacrity, for they had been on the *qui vive* for several days, sure that something was going to happen, but unable to find out what it could be. The next thing to be done was to lock the girls into the sitting-room, while we made our arrangements in the dining-room. One of us kept watch at the outer door, to usher in our company. Our guests were our servant and his family, our washerwoman and her family, and two or three children belonging to the families of the two teachers. We then went into the sitting-room, and were entertained with New Year songs, which had been learned for the occasion; after which all filed into the dining-room with serio-comic faces, for Mrs. Coffing had charged them not to laugh until they were seated.

If any of you suppose that they saw a tree laden after the fashion of civilized countries, you are mistaken; for if we could have obtained a tree, it would have been only a crooked old pine, and it

would have been very expensive. So what the girls saw was simply a rope stretched across one end of the long room, from which swung parcels of various sizes hung by a long string. Each package, in turn, was slipped into the middle of the rope, and the one who was to receive it, after viewing the prize at a distance, was blindfolded, and with one hand behind her, and the scissors in the other, found her way up, and cut the string by which it hung. Of course there were endless gropings and vain plunges after a supposed string, and, altogether, a great deal of merriment. Our friends were all remembered in one way and another, most of them with good, warm garments, the sight of which has gladdened our eyes many a time during this long, severe winter; and some of the little folks are crowing over their framed pictures still.

So ended our New Year's Eve; but the happiness and good which may result will not soon end, I trust; and we would thank the friends in America whose kindness aided us in making it so enjoyable.

Home Department.

ANNUAL MEETING OF THE OHIO BRANCH.

BY MRS. M. H. HAWKS.

THE Ohio Branch of the W. B. M. I. held its annual meeting in connection with the meeting of the State Conference, at Sandusky, Ohio, May 8th, 1878. The exercises were introduced by singing

"Christ for the world, we sing,
The world to Christ we bring;"

followed by prayer by Mrs. Moses Smith; an address of welcome, by Mrs. West, of Sandusky, and reply from the President of the Branch, Mrs. Mead, of Oberlin. The Fifth Annual Report of the State Secretary, Miss E. E. Metcalf, of Hudson, was then read, followed by interesting remarks from Mrs. Foot, of Columbus, Mrs. Williams, of Cleveland, Mrs. Shaw, of Windham, and others.

After a time, Dr. Alden, Secretary of the A. B. C. F. M., came in and gave us a view of woman's work, which was most helpful and inspiring, closing with an inside glance at the romance of mission life, which captivated all hearts. Mrs. Prof. Smith, of Oberlin, then presented an admirable paper on "Our Individual Obligations in regard to Foreign Missions," followed by reading from the Scriptures and remarks, emphasizing the thought that we should "sow

beside all waters." A number of short, earnest prayers were offered, and the meeting adjourned for a recess.

In the afternoon, miscellaneous business was transacted; after which, Mrs. Moses Smith spoke on "The Relation of the Branch to the Woman's Board," closing with an earnest appeal for more of personal consecration, not on the part of the officers only, not in the case of missionaries alone, but on the part of the workers in auxiliaries. Silent workers they may often be, but most potent, if leading quiet, holy lives, that tell upon the earth just where the Lord calls them.

At six o'clock an elegant collation was served in the parlors of the church, and the ladies adjourned, invoking benedictions upon the dear sisters of Sandusky, who had entertained us so cordially.

MISSIONARY TEA.

THIS letter just received speaks for itself. Shall not the record prove suggestive and helpful to other societies?

DEAR LIFE AND LIGHT:—

WE have revived the custom of our grandmothers, and held at our house an old-fashioned tea-drinking; and, what is more strange, it was announced on Sunday, and "the audience cordially invited, old and young, men and women, boys and girls." It was so novel an affair that only sixty accepted the invitation. The afternoon was devoted to benevolent work (*sub rosa*—to pay the church debt). Tea was served at six to guests of all ages, from the deaf and grey-haired sire, to the "primrose" of six years. Social, indeed, it was, and sweet, to hear the merry voices of children, and the laughter of youth mingling with the mirth-provoking sallies and grave converse of their elders.

At half past seven, the real object of the gathering became apparent. We were invited to the parlors. Suspended in the centre of the folding doors was a fanciful basket, and over it in plain letters, "God loveth the cheerful giver." On tables here and there were spread curiosities from the Orient and the Occident, sent by our missionaries. Faces of the absent and beloved were all about us—Mrs. Atkinson, of Japan; Miss Hillis, of Ceylon; Mr. and Mrs. Loughridge, of Telugu; Mr. Marsh, of Turkey; Miss Pinkerton, of Zulu; Misses Collins and Whipple, of Dakota; and Mr. Craver, of Mexico. A group of singers gathered round the piano, and in a moment the grand old Missionary Hymn, "From Greenland's Icy Mountains," resounded through the rooms. Ah! it was a *Missionary Tea*—that was all. Our President read of the willing offerings to the tabernacle of old, and our pastor prayed for us

and the missionaries, the old Board and the new. The secretary's report encouraged us to believe we had labored and prayed—our treasurer's, that it had not been in vain, for the works did follow. Immediately little "Primrose" sprang to the centre under the basket, and recited in a most believing and enthusiastic way, "Bring your penny," from *Good Times* pointing to the basket with eyes and finger at each refrain. Another hymn, and we heard a sketch of our Missionary and her work—Miss Day, of Zulu. A plea for LIFE AND LIGHT, was followed by a recitation, "Do Good," from one of our Sabbath School girls. Then the life of an East Indian woman was briefly portrayed, and a letter from her to the Christian women of America was read, pleading for missionaries—lady missionaries—and the Gospel. It was most convincing, most touching. Another song, and our president read a letter from one of our friends in Texas, who works diligently among the colored people—not for money, but for Christ and his poor. It kept us between laughter and tears, while it showed us what yearnings the emancipated but still enthralled slaves have for better living. Two little sisters gave us a colloquy in verse, of which the refrain runs:

"No, no, the dear Lord loves them all,
Yes, all of every name;
And dark or light, or black or white,
I'll love them just the same."

The exercises of just an hour were closed with another missionary song, and we rose with smiles and congratulations for the happy and successful close of this our fifth anniversary. C.

IOWA CITY, 1878.

THE following resolutions were adopted by the Missouri Branch, in view of the recent death of their missionary, Miss Priscilla Nicholson, of Erzroom, Turkey:

Whereas, Our Heavenly Father has in His mysterious Providence called our beloved missionary from the toil and sacrifice of her earthly life, to her rest and reward in Heaven;

Resolved, That the sad intelligence of the death of one in whom so much of our interest and affection had centered, not only fills us as a society with the deepest sorrow, but brings to us individually, the keenest sense of personal bereavement.

Resolved, That while we have watched with earnest solicitude the peculiar circumstances which have attended her life as a missionary, we have seen "how noble, how gentle she was, and how brave and how fruitful her possible future," and we have greatly admired the Christian graces which so perfectly fitted her for the work she had chosen.

Resolved, That while we would cheerfully submit to the decrees of One who doeth all things well, we will not permit this inscrutable Providence to pass without an earnest endeavor to learn and apply the lessons God would have it teach, as individuals and as the society with which she was connected.

Resolved, That we most heartily sympathize with those who were immediately associated with her in the foreign field in this bitter trial, and that we tender our deepest sympathies to the bereaved parents, whose thought in giving her to missionary work was doubtless of a long and weary path of sacrifice and toil. May they be comforted by the thought that she has wrought so well—that the rest and the crown were bestowed upon her in the morning of life; for God “giveth His beloved sleep.”

THE Seventh Annual Meeting of the Woman's Presbyterian Board of Missions of the Northwest, was held in Cedar Rapids, Iowa, April 24, 25, 1878. The Treasurer reported the receipts as \$31,368.67. During the month of April, \$9,767 were received.

RECEIPTS OF THE WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

FROM APRIL 15, TO MAY 15, 1878.

MRS. FRANCIS BRADLEY, TREASURER.

OHIO BRANCH.			
Mrs. M. B. Monroe, Akron, Treas.			
Akron.—Aux.,	\$20 00	Jefferson.—Aux.,	7 61
Bristolville.—Aux.,	4 00	Kelloggsville.—Aux.,	5 25
Cambridge Borough.—Aux.,	10 00	Marietta.—Aux., for Panka	
Ceredo, West Va.—Aux.,	5 00	Genchvoo, of Samokov,	41 00
Chatham Center.—Aux., for		Nelson.—Aux., for Miss Parm-	
Miss Collins,	10 00	elee,	4 90
Cincinnati.—Vine St. Ch.,		North Ridgeville.—Aux.,	2 10
Aux., for Manisa School, and		Oberlin.—Aux.,	46 00
to const. Mrs. J. W. Sibley		Painesville.—Aux., for Miss	
and Mrs. C. B. Ruggles L.M's,	50 00	Parsons,	79 24
Cornersville.—Aux., \$2.42; Sun-		Randolph.—Aux., for Miss	
day School, \$3.24; Little Help-		Parmelee,	12 50
ers, \$3.34,	9 00	Ravenna.—Aux.,	15 00
Cuyahoga Falls.—Young La-		Rochester Depot.—Aux.,	14 00
dies' Miss. Soc.,	30 00	Saybrook.—Aux., for Miss	
Edinburg.—Aux., for Miss Col-		Parmelee,	13 00
lins,	10 00	Steubenville.—Aux., for Miss	
Elyria.—Aux.,	39 63	Parmelee,	8 50
Geneva.—Aux.,	17 00	Sullivan.—Aux.,	7 19
Harmar.—Aux., of wh. \$10 for		Wayne.—Aux., for Miss Collins,	10 00
Miss Collins,	15 80	West Andover.—Aux.,	6 00
Hudson.—Aux.,	10 50	West Williamsfield.—Aux.,	7 00
		Youngstown.—Aux.,	10 00
		Total,	\$520 22.

INDIANA.

<i>Michigan City.</i> —Aux.,	\$34 65
Total,	\$34 65

MICHIGAN.

<i>Adrian.</i> —Plymouth Ch., Aux.,	\$2 00
<i>Church's Corners.</i> —Aux., wh. const. Mrs. H. C. Woodworth L. M.,	25 00
<i>East Saginaw.</i> —Aux., for Miss Shattuck,	91 75
<i>Flint.</i> —Aux., for Samokov School, \$12.30; Young Ladies' Soc. for Miss'y Children, \$10.70,	23 00
<i>Imlay City.</i> —Aux., for Miss Pinkerton,	5 00
<i>Jerome.</i> —Aux.,	2 35
<i>Lansing.</i> —Aux.,	17 00
<i>Olivet.</i> —Aux., for Miss Spencer,	20 00
<i>Pontiac.</i> —Aux., for Marash Sch.,	8 80
<i>Ransom.</i> —Aux.,	2 00
<i>Stanton.</i> —Aux.,	5 00
<i>St. Clair.</i> —Aux., for Miss Pinkerton,	10 18
<i>Wayne.</i> —Aux., for Miss Pinkerton,	5 10
Total,	\$217 18

ILLINOIS.

<i>Alton.</i> —Aux.,	\$8 00
<i>Aurora.</i> —New Eng. Ch., Aux., for Miss Dudley,	25 51
<i>Champaign.</i> —Aux., for Samokov School,	10 00
<i>Chicago.</i> —New Eng. Church, for endowment of scholarship in Armenia College, C. G. Hammond, \$250; Mrs. E. W. Blatchford, \$250; Aux., for Miss Chapin, of wh. \$25 from Mrs. L. G. Norton, const. herself a L. M., \$39.88, Union Park Church, Aux., for Miss Van Duzee, \$50; 1st Ch., Aux., for Miss Patrick, \$20.61,	610 49
<i>Danvers.</i> —Aux.,	7 00
<i>Evanston.</i> —Aux., for Miss Porter,	11 15
<i>Farmington.</i> —Aux.,	50 00
<i>Fremont.</i> —Aux.,	8 00
<i>Geneseo.</i> —Aux.,	50 00
<i>Geneva.</i> —Aux.,	11 00
<i>Granville.</i> —Aux.,	8 00
<i>Huntley.</i> —Aux.,	22 80
<i>Jacksonville.</i> —Aux., for Miss Evans,	50 00
<i>Lawn Ridge.</i> —Aux.,	5 00
<i>Lisbon.</i> —Aux.,	17 00
<i>Naperville.</i> —Aux., for Miss Dudley,	14 5
<i>Peru.</i> —Aux.,	6 04

<i>Ravenswood.</i> —"Shin'g Lights," for pupil in Bridgman Sch.,	40 00
<i>Rockford.</i> —2d Ch., Aux., for Miss Diamant,	100 00
<i>Sheffield.</i> —Ladies' Union Miss. Soc.,	6 00
<i>Stirling.</i> —Aux.,	15 00
<i>Toulon.</i> —Aux.,	13 00
<i>Wheaton.</i> —Aux., for Miss Dudley,	4 90
Total,	\$1,093 44

WISCONSIN.

<i>Baraboo.</i> —Aux.,	\$5 00
<i>Eau Claire.</i> —Aux., for Miss Calhoun, and to const. Mrs. A. V. Mayhew, L. M.,	25 00
<i>Hartland.</i> —Aux.,	7 00
<i>Milton.</i> —Aux., for Miss Taylor,	12 00
<i>Milwaukee.</i> —Spring St. Ch., Mission Band, for asst. teacher at Manisa,	14 00
<i>Racine.</i> —Aux., for Manisa Sch.,	33 10
<i>River Falls.</i> —Aux.,	5 80
<i>Sparta.</i> —Aux., for Manisa school,	22 35
<i>Watertown.</i> —Aux.,	17 45
<i>Waukesha.</i> —Aux., wh. const. Mrs. A. D. Kent L. M.,	25 00
Total,	\$166 70

IOWA.

<i>Algona.</i> —Aux., for miss'y children in care of Mrs. Walker, of Auburndale,	\$2 70
<i>Atlantic.</i> —Aux.,	5 00
<i>Boonsborough.</i> —Aux., for Akhissar school,	6 00
<i>Denmark.</i> —Aux., wh. const. Miss Ella J. Brackell L. M.,	25 00
<i>Dubuque.</i> —Aux., wh. const. Mrs. James Beach, Mrs. A. Wolcott and Mrs. C. Arms L. M's,	75 00
<i>Durant.</i> —Aux.,	1 50
<i>Fairfield.</i> —Aux.,	7 00
<i>Genoa Bluffs.</i> —Aux.,	4 00
<i>Green Mountain.</i> —Aux., for Mrs. Coffing's tours, \$10; Rev. H. L. Chase for Miss Barrow's health tour, \$10; Green Mountain Helpers, \$1,	21 00
<i>Grinnell.</i> —Aux., \$74.25; Cong. Ch. Miss. Soc., \$35.75,	110 00
<i>Hampton.</i> —Aux.,	5 00
<i>Keosauqua.</i> —Aux.,	14 00
<i>Mason City.</i> —Aux.,	3 28
<i>McGregor.</i> —Aux., with prev. donations, to const. Mrs. Hannah J. Barnes L. M.,	7 60
<i>Muscatine.</i> —"Seeds of Mercy," for pupil at Marash, and to const. Miss Alice H. Mulford L. M.,	25 00
<i>Osage.</i> —Aux.,	6 00

<i>Rockford.</i> —Aux.,	1 71
<i>Sabula.</i> —Aux., for Miss Day,	5 00
<i>Sibley.</i> —"Helpers,"	5 00
—Signature,	5 00
Total,	\$334 79

MINNESOTA BRANCH.

Mrs. J. W. Strong, Northfield, Treas.

<i>Minneapolis.</i> —1st Cong. Ch. Aux., for Miss Barrows, \$30;	
Helping Hands, for Armenia College, \$17,	47 00
Total,	\$47 00

MISSOURI BRANCH.

Mrs. J. H. Drew, St. Louis, Treas.

<i>St. Louis.</i> —Dr. Post's Church, Aux., \$2; Ready Hands, \$4.25; Pilgrim Workers, \$3;	
Mrs. Benjamin Webster, \$2,	\$11 25
<i>Cameron.</i> —Aux.,	3 12
Total,	\$14 37

KANSAS.

<i>Leavenworth.</i> —Aux.,	\$9 75
<i>Sedgwick City.</i> —Mrs. John Vetter,	1 00
Total,	\$10 75

COLORADO.

<i>Boulder.</i> —Aux.,	\$9 00
Total,	\$9 00

MISCELLANEOUS.

<i>Peking, China.</i> —Rev. Dr. Martin, for Bridgman School, Envelopes and pamphlets,	\$32 82 2 78
Total,	\$35 60
Total,	\$2,483 70
Amount previously acknowledged,	5,896 30
Total of receipts since Nov. 1, 1877,	\$8,349 00

CONTRIBUTIONS FOR ARMENIA COLLEGE

Credited by REV. C. H. WHEELER, to the

WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

OHIO.

<i>Harmar.</i> —Helen F. Jenkins,	\$1 00
<i>Painesville.</i> —Lake Erie Sem.,	100 00
<i>Saybrook.</i> —Mrs. S. W. Streeter,	1 40
Total,	\$102 40

ILLINOIS.

<i>Chicago.</i> —Miss Amy Blatchford,	\$10 00
<i>Crete.</i> —Mrs. E. M. Porter,	1 00
<i>Godfrey.</i> —Monticello Sem'y, \$100; a friend, \$2,	102 00
<i>Payson.</i> —Mrs. P. A. Prince, Ch., \$25,	5 00
<i>Rockford.</i> —Fem. Sem. (instalment of \$100), \$50; Ladies' For. Miss. Soc. of 1st Cong. Ch., \$25,	75 00
<i>Springfield.</i> —Mrs. E. L. Post, \$5; Mrs. C. L. Post, to const. Mrs. E. L. Post, L. M. \$25,	30 00
<i>Sterling.</i> —Mrs. Chester,	2 00
Total,	\$225 00

WISCONSIN.

<i>Ft. Howard.</i> —Mrs. Curtis,	\$2 00
Total,	\$2 00

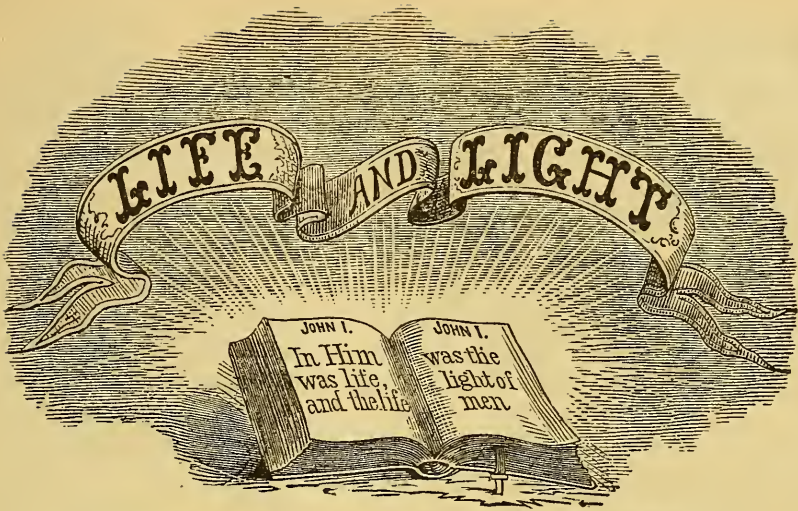
IOWA.

<i>Anamosa.</i> —By Mrs. Stacy,	\$4 50
<i>Davenport.</i> —Several ladies,	7 10
<i>Grinnell.</i> —Mrs. C. F. Dike, \$100; Mrs. M. Shaw, \$5; a friend, \$2,	107 00
<i>Iowa City.</i> —By Mrs. Thacher,	3 52
<i>Marion.</i> —Mrs. R. D. Stephens,	5 00
<i>Newton.</i> —By Mrs. E. D. Eator,	10 00
<i>Winterset.</i> —Mrs. S. J. Dinsmore,	2 00
Total,	\$139 12

The following sums are pledged and put on interest till paid.

<i>Fond du Lac, Wis.</i> —Ladies' Miss. Soc.,	\$100 00
<i>Ripon, Wis.</i> —Ladies' Miss. Soc.,	100 00
Total,	\$200 00

Total of receipts and pledges, \$668 52



FOR WOMAN.

VOL. VIII.

AUGUST, 1878.

No. 8.

GIRLS' SCHOOLS IN TURKEY.

[NUMBER THREE.]

BITLIS BOARDING-SCHOOL.

THE first mention of Bitlis in missionary annals was in the summer of 1858, when Rev. Mr. Knapp, who was then stationed in Diarbekir, was advised by his physician to spend a few months in the hills of North Eastern Turkey. Through one of the native helpers a house was secured for him in Bitlis, of which he took possession, with his family, about the first of June.

Bitlis is described as "a lovely town, nestled among the hills, which, sentinel like, stand around it on every side, varying from fifteen hundred to two thousand feet in height. It stands on two principal streams, branches of the Tigris, upon which are thirty-two bridges, and as many mills, and reaches to their junction—a spur of the mountain nearly separating one part of the town from the other. Both arms of the town extend two miles or more, while the buildings are scattered over the irregular and somewhat rugged surface, each house being supplied with a garden, and furnished with fruit and ornamental trees, giving the town the appearance of a collection of so many country-seats." The population comprises about four thousand families, of which fifty are Jacobite Syrians, one hundred and fifty Armenians, and the remainder Mussulmans. The climate of the city is delightful, the mercury rising no higher than 85° in summer, and not falling below 22° in winter.

The engraving on the opposite page is from a sketch taken at the summit of a rocky peak, two thousand feet high. On the east of the southern half of the city, Mr. Knapp's house (1) — near which are the Protestant chapel, girls' boarding-school and parsonage — is located, near the edge of the bluff that overlooks the river, two hundred feet below; while at the centre of the town (2) is an ancient impregnable fortress, one hundred and fifty feet high, and overlooking the many hundred trading-stalls and shops at its base.

Being so far in the interior, the place was seldom visited by Europeans, and the people were simple and ignorant. Some thirty-five years ago it was ruled by an independent Koordish chief, famed for his tyrannical oppression. The city was wrested from him by the Turkish government, and he was carried into exile, where he died about seven years since. Many a time the only apology for insult offered to the missionary or his family, while passing through the streets, has been, "O, this is Koordistan."

At the time of Mr. Knapp's first entrance into the city no missionary or Protestant helper had ever been in the city, but the Word of God, with its quiet, pervasive power, had gone before the preacher, and in some measure prepared the way for him. Some four years previous a young man had chanced to hear Pastor Simon, a native helper, preach in the village of Moosh, had bought a Bible, and carried it home with him to Bitlis. He read it carefully, and, contrary to the wishes of his vartabed, persisted in reading it, attending his own church as usual, and thus avoiding persecution. The leaven thus introduced had quietly done its work in the community; and as soon as the missionaries entered their new home, they were favored with many callers — men, women and children. Most of these came from curiosity, it is true, but their visits were considered of sufficient consequence for the Armenian priests to forbid the repetition of them, under the threatened penalty of being anathematized. Many continued to come, however, and among them were a large number of women, with whom Mrs. Knapp talked on the great subject of salvation through Christ.

The prospect for work was so encouraging, it was thought best that Mr. and Mrs. Knapp, together with Mr. Trowbridge, should continue in Bitlis through the winter; and there they remained, a hundred and fifty miles from all associates, without a physician, and entirely cut off from the outside world by deep snows. Beginning their work among the young, a class of about twenty young men was formed, and one also of girls, to whom Mrs. Knapp gave lessons twice a day. From this the work slowly progressed, and in the following November a chapel for preaching services was opened, — a pleasant upper room, — and on the first



BITLIS.

Sabbath more than sixty were present, one-third of them women. Then followed the first of a series of persecutions by Armenian priests, from which the Bitlis Christians have suffered almost to the present day. All who attended the chapel services were sternly commanded to desist; parents were told to withdraw their children from the mission schools; children were forbidden to read Protestant school-books; and others were prohibited from engaging in the employ of the missionaries. As a result of this effort of the priests, great fear fell upon the people, and the attendance at the school and chapel services were reduced to about one-quarter of the usual number; but it also had the effect of bringing those who were thoroughly in earnest to take a decided stand.

In one of the lulls from violent opposition in 1860, a girls' school was opened, but was soon given up, through the influence of the priests; and for a long time no women or girls had the courage to brave the exposure and contumely of being identified with the Protestants. The missionary ladies, however, Mrs. Knapp and Mrs. Nutting, — the latter having joined the station with her husband in 1860, — undaunted by these discouragements, by much persistence found their way to the women in their homes; and in 1864 there were fifty learning to read in their own houses. Some of these were also "taking, in some degree, their proper places as wives, mothers and sisters in the family and in the church, and were seeking in earnest their souls salvation."

It was soon felt, however, that much more effective work could be done through the regular routine and discipline of a school, and the desired object was gained at last in 1866, through very simple means. A Protestant family wished to betroth the only remaining unmarried daughter to one of the theological students. The latter refused to be thus engaged unless they first gave the girl an education. Her friends accordingly applied to Mrs. Knapp, to see if some way could be devised by which females could be educated. She replied that if there could be enough found to form a class, she would engage to secure a teacher. The desired number was promised, and there were some fifteen pupils ready for instruction. The school was under the charge of Mrs. Knapp; but as her health and family duties did not admit of her assuming the whole care, she was aided by the gentlemen of the mission, who gave daily lessons to the scholars.

In July, 1868, a company of missionaries, Messrs. Knapp and Burbank and their families, returning after a season of rest in this country, and the Misses Ely going out for the first time, sailed from New York, arriving at Bitlis Oct. 3d. A missionary writes: "I went three days to meet the party from America, and can assure you their arrival was an occasion of great joy to the hundreds

who flocked out to greet them. Some went running on foot at least ten miles. An hour out of the city, by a clear stream of water, on the green grass, they had spread a feast for them. It was a quiet, melting season, as blind Hohannes sung and led with his stringed instrument several hymns of praise, and the pastor led us in prayer. We mounted, and rode on to meet other companies. The children arranged themselves by the roadside, and sung the hymns they had learned. The feelings of our friends can better be imagined than described, as they contrasted this reception with the state of things ten years previous, when stones and curses assailed them, and there was hardly a soul who dared approach them."

In the following May, Mr. Burbank writes: "You have often heard of the persecution in this city, and of the attempts of enemies to stop the reformation. What has been the result of these efforts? Instead of putting down the spirit of inquiry, they have been compelled to yield to it, step by step, till large numbers among them have become Protestants. The vartabed is using every means in his power to keep these still under his control. He has allowed six literary societies of young men to be formed, in which, among other things, the Bible is read and discussed. He has established several schools for women and girls, and all who wish it are taught to read the Bible—not as formerly, only in the old language, but in the spoken language. The schools are free, the expenses being paid from the public treasury. He has established a weekly meeting for the instruction of such women as cannot attend school, somewhat, according to his own idea, in imitation of our weekly women's prayer-meeting. By circulating the foulest slanders against the truth and its followers, he hopes at least to delay the time when the power of sin shall be broken here, and truth shall rule. Violence, where violence will do, treachery and flattery where they will do, are resorted to." In the same letter the writer adds: "Fifteen new members have been accepted by the church, to be united with them at the next communion. Seven of these are women, the first fruit of the sex here."

The next step in the history of the school was to procure a suitable building, where all the girls should be under one roof. The native Christians in Bitlis very generously furnished the site for a building. The Woman's Board appropriated \$425, which, with contributions from the Misses Ely themselves, was sufficient to erect a plain, substantial building, which was ready for occupancy in 1871. At that time it was thought best to put the school, so far as possible, on a self-supporting basis. As money was very scarce among those who wished to send their daughters, the plan was adopted of requiring each girl to furnish provisions sufficient for her own board. A school committee was appointed from the Bitlis

church, who made an estimate of the staple articles of food the girls would consume yearly, which has been used, without alteration, ever since. To carry out this plan, to keep account of every article brought in, to be ready to remind, exhort, encourage and stand firm in cases of non-conformance, was no light task. To present to the parents the advantages of supporting their daughters so as to win, and not offend them, to prevent them from relying on the missionaries for pecuniary aid, often required much tact and ingenuity. One instance is related where a brother came to the school to take his sister home to the village for the vacation. She expected to walk the whole distance—a two days' journey; but a heavy rain so washed the roads that it was impracticable. The brother, already in debt, with not a para on hand, felt obliged to go to the missionaries to beg enough money to hire a donkey to take his sister home. "Can't you bring a little wheat to us in return?" he was asked. "No," was the answer; "I buy the wheat we eat, and I am in debt; I really cannot." Not accustomed to yield at first difficulties, however, the teachers pursued the matter, till it was arranged that during vacation, the girl and her brother should gather broom material on the mountain, and make thirty little brooms for the use of the school. Cases like these, taxing ingenuity and patience at the time, in the end opened a way to promote the independence and self-support of the scholars.

In the rules and routine of the school, the aim of the teachers has been to follow those of Mt. Holyoke Seminary as closely as possible. The studies pursued are the usual branches taught in our public schools, together with Bible lessons, to which special prominence is given. Of the exercises of the first graduating class in 1876, Miss Ely writes: "Recitations, interspersed with singing and compositions, continued — with a few minutes' intermission at noon — from a quarter before eight in the morning till after five in the afternoon. During these busy hours the room was closely packed with a most attentive audience, some of whom had come three days' journey to be present. It was highly gratifying to notice the satisfaction shown on so many faces. Recitations on Bible study formed a marked feature of the day. There was liberty for any one to ask questions on any of the lessons, and many prompt answers were drawn out, especially in Kings, Isaiah, Acts and Romans. The valedictory, by one of the graduates, was very touching, and rich in tender, loving allusions to her school home, teachers and companions. Before she had finished reading it nearly every one was in tears.

"Rev. Mr. Knapp, with a most appropriate address, presented the diplomas to the four who graduated. Chords seldom struck on our hearts were touched, as we glanced from one to another,

and rapidly reviewed their histories, from the time they came to us, so ignorant, uncouth and unattractive, to the present, when, so greatly changed,—in heart, we trust, as well as appearance,—they were going forth pledged to bear light and gladness to their sisters in darkness. To our surprise an eloquent letter of thanks was read, addressed to us in behalf of the Protestant community of Bitlis; afterwards another was presented by the father of one of the graduates, in which he alluded to the ‘pillars of strength’ (his two daughters) that we had planted in his house. Addresses were made by Pastor Simon and others, filled with grateful appreciation of the efforts for the Christianization of the women and girls in this vicinity; and there were happy allusions to the motto of the graduating class, which was, ‘God’s book our guide; God’s glory our aim!’”

Though the little Protestant community and the school at Bitlis have suffered from frequent persecutions, they have also been blessed with much special outpouring of the Holy Spirit, and three very remarkable revivals. Of one of these Miss Ely writes: “I rejoice to tell you that during the last few months we have had blessed tokens of the presence of the Holy Spirit in our school. In the latter part of February, an awakening began of such power and extent as to put our weak faith to shame, and lead us to exclaim, ‘It is of the Lord.’ We felt that preparatory work had been done,—seed sown,—but its rapid growth was unusually cheering to see. At first there were four or five girls specially in earnest in seeking Christ; but others daily joined them, and soon all the pupils except two or three gave evidence of a hearty determination to seek the forgiveness of their sins, and to dedicate their lives to the service of Christ.

“I never saw or heard of deeper or more heart-searching conviction of sin than many of these girls experienced. One of the youngest, a girl about eleven years old, was confined to her bed for two days, her illness caused by mental distress for her sins. Others had the same experience. They did not appear to be unduly excited, but sought to be much alone, for meditation and prayer. Our chief work was to point them to the blood of cleansing, and assure them that God already accepted the precious offering made for sin, and that they ought, without delay, to accept his perfect salvation. It is impossible to describe our joy in seeing first one and then another lay hold of hope, and exclaim, ‘I do believe that God has forgiven my sins for Jesus’ sake.’ These words were uttered only after long seasons of self-examination and prayer.”

The obstacles to female education are still so great in the vicinity of Bitlis, that it has not been thought best for the graduates of the boarding-school to attempt schools of their own in the villages, as

has been done in other parts of Turkey; there are three day-schools, however, in this city itself, taught by the pupils. One of these obstacles is the apathy and distaste for improvement in the women themselves. When trying to stir up some desire to learn to read, the missionaries have been repeatedly told, "Go teach the donkeys; if they can learn to read we can!" Yet as wives of native pastors, as Christian daughters and sisters, in Christless homes, and in many private ways, these girls are doing incalculable service, and laying the foundations for the larger work when the right time shall come.

With the trials and hardships of the people of Bitlis arising from the war during the past year, our readers are familiar. It is thought that the presence of the missionaries, standing so heroically at their posts, has saved the place from destruction by the Koords. But notwithstanding the outward surroundings, the school seems to have thrived. It opened in October with twenty scholars,—six of them new ones,—and had continued without vacation up to the date of the last letters received—March 2d. In December, Miss Ely wrote: "For ourselves we have little anxiety. Plenty of work is an excellent antidote for the blues. The conviction of being in duty's path, especially tides us over passages dark and long. The telegraph lines are cut in two directions; the posts are more and more irregular, and may fail at any time; but the pathway of prayer, leading to light and joy unspeakable, lies ever open and serene, beyond all human power to molest." In the recent letters, she says: "I am happy to add that we have received telegrams as late as the fifth of February. The news given by them throws a stream of light on our former darkness. A glance backward shows a dark and dreary scene, but to our forward view the vista opens full of hope and promise." May their brightest anticipations be realized!



INDIA.

WAYSIDE TALKS.

BY MRS. H. J. BRUCE, OF SATARA.

WE left Satara last week, and after two days' journey, reached this place,—Patunn,—thirty-six miles away. It is a town of considerable size, but its chief importance consists in its affording a camping-ground for hundreds of carts engaged in traffic with the seaport, making it a grand centre for the dissemination of the truth in this region. Day after day cartmen listen to the literally new story of the cross.

A goodly company of merchants and high-caste men reside here permanently, and last Sabbath we had a large gathering at our tent. The Gospel proclamation had been previously made on several occasions in the village, and a desire being expressed for a discussion on the respective merits of Christianity and Hinduism, permission was granted on the condition that it should be properly conducted. On the Hindu side was a young Brahmin, who had studied in the mission school at Porna; and in the centre of the audience sat our good helper, Kassimbhai, quite ready to accept the challenge, and oppose error with truth. Among others present was the mamletetar, who is the highest judicial officer among the natives; but only two or three Hindus took part in the discussion. One, an old reputed saint, with a long, black mark on his forehead, who, we learned, had come for the express purpose of debating, soon yielded the preference to his more fluent neighbor.

It was a comparatively easy matter to ask questions in a random way, as these Hindus are accustomed to do; but it required more wisdom to answer them in a proper spirit: and it did seem as if Kassimbhai was helped of the Lord every time he opened his mouth. I cannot remember the exact questions and answers, but I will mention some of them as nearly as I can recall them.

"Why do you speak against our good Krishna, and exalt your Jesus Christ?" was one of the first questions.

"The character of Krishna, as delineated in your scriptures, will not bear the test," replied Kassimbhai; "it is found wanting in the qualities that belong to God."

"What is the meaning of Almighty?"

Kassimbhai gave a simple definition, and his opponent replied:—

"Then God can do all things; he can sin as well as anything else."

"He cannot do what he does not choose to do," answered Kassimbhai; then, as the Brahmin still insisted on his point, he used an illustration very forcible to the Hindu mind, saying: "How absurd it would sound to say that a Brahmin can eat meat, when the very thought of it is repugnant to him. How can he eat it without the disposition?"

"If God is all-powerful, he can do anything, good or bad, as he chooses," reiterated the Brahmin.

At this Kassimbhai turned to the audience, and said; "Do you hear what this man says? According to his idea, there is no difference between sin and holiness! There is no use in appealing to God when taking an oath. It makes no matter how many false oaths a man takes; there is no heaven and no hell—no difference

between the wicked and the righteous. All this you must believe if you accept his statement."

Several irrelevant questions were asked, implying that Kassimbhai was supposed to be able to answer any question on any subject. But he replied:—

"We only know what God has revealed to us in his Word. There are many things we do not need to know, and we are not informed."

"Where is God?" asked the Brahmin.

"God is everywhere."

"Is He in that tree?"

"He fills all space."

"Then God is in me, and I am God."

"No, you are not God."

"What am I?"

"You are a man. Because God is in every place, it does not follow that that place is God. Because the wind is in the tent, we do not therefore say that the tent is the wind. In a special manner, God is in heaven."

"Where is heaven?"

"We are not told just where its locality is."

Questions concerning the incarnation of Christ were proposed, and it was remarked in reply, that commentaries were written by his enemies while he was living on the earth; and from the Scriptures and other books, abundant evidence could be obtained that the Christian religion was true. Then, holding up the Bible, Kassimbhai said, with earnestness:—

"We bring this Book to the same standard to which we require you to bring your scriptures. If you detect a flaw, anything unworthy of God, you are at liberty to reject it."

The discussion was allowed to continue until a good many points had been ventilated. This is apt, however, to be a profitless exercise as regards personal salvation, for generally the opponent thinks only of entangling his adversary in a discussion. Mr. Bruce closed with some practical remarks, saying that in this discussion, which might be prolonged indefinitely, the main thing had been passed over very lightly—the fact that we are sinners, and need a Saviour. It seemed as if Kassimbhai's readiness in rendering a reason, together with the final summing up of the matter, could not fail to make some good impressions on the people; and though they would have evidently been glad to remain longer, it was felt there was danger that the good effects might be dissipated by further conversation.

Our Work at Home.

THE EXPERIENCES OF THE HILLSIDE CLUB.

BY MRS. M. B. NORTON.

FOR GIRLS.

NEIGHBORS who rode by the quiet farm-house, marked mournfully the path which led past the neat door-step where so often they had received cordial greeting. The white curtain fluttered from the chamber window as of yore, to meet the branches of the rose-tree and the tendrils of the creeper; the scarlet salvia nodded gracefully in the breeze, and the white chrysanthemum was starry with welcome. It was hard to realize that they would never meet the mistress there again.

But motherly hearts thought first of the daughters. "Poor Sarah," they said; "how she will miss her mother! Poor little Carrie, too!" Though Sarah often instinctively reached out for "the touch of a vanished hand," and longed "for the voice that was still," she knew where to go for help and strength, and she found it. She would no longer give herself up to bitter mourning for her who was gone, but seek to catch her mother's spirit and emulate her good deeds. So she pondered as to where and how to begin.

Her eyes fell on the little book-case behind the vacant easy-chair. On the shelves there was a scanty store, for the volumes could soon be counted, and their titles were familiar as household words. But one of the late arrivals was a full set of *LIFE AND LIGHT*, in green and gold. The mother had loved them well, and, dying, had bequeathed them to her daughter. Sarah took down the first volume, and opened it at random. "Oh, how it aches here," she read. She might have used the words herself, but here they were written down from the lips of a poor woman in far off India. She read down the page. "Nothing you can say will take away this ache," the woman in the story reiterated. Here was trouble like her own, but the sustaining help and strength that she had found were all unknown to this other sorrowing woman. Could she not do something for these heart-aches which knew no remedy? There must be some little thing she could do, and she would begin at once.

That afternoon Sarah called on a half dozen of her young friends, and asked them to join her in a little missionary club. They would

have done anything for her in this season of sorrow; they were glad there was something she had asked of them. When they had all gathered at Sarah's home the next Wednesday afternoon, there was a moment's embarrassing pause. It cost the young girl of eighteen a sharp struggle to read calmly from the Bible, and to kneel with her friends in prayer for divine guidance and blessing. But she found herself unexpectedly led out in longing for those whose sorrows were so heavy and so many without a Saviour, and her love for Him was quickened and intensified. When she arose, it was with a radiant face, and a heart more forgetful of her own sorrows than it had been for many a day.

No one had anything definite to propose at first; but, little by little, their interest warmed with the bright thoughts and good suggestions which discussion elicited. They agreed that they would first use the means within reach for information, as to what had been done and what present efforts were being made for heathen women. The words, "Oh, how it aches here!" kept ringing in Sarah's ears, and she told the others the story, and where she found it. At this it was proposed that each one should bring something from *LIFE AND LIGHT*, for the next meeting. Sarah suggested that as they wished to get clear ideas of the progress of the work, they confine themselves at present to the first volume, where she had found the story that had interested them so much. A moment's thoughtfulness sobered their enthusiasm, for a full set of *LIFE AND LIGHT* in bound volumes they had never seen except on Sarah's book-shelf that afternoon.

"I never saw a bound volume of '*LIFE AND LIGHT*' before," said Martha Price, in her out-spoken way; "how am I going to get anything?"

"My mother has always taken it," said quiet Mary Waters, "and I think she has all the numbers, though they are not bound."

Hannah Tracy's eyes twinkled as she inwardly remembered her last week's permission to explore the garret for old paper, and the great sack full she had rejoicingly tied up that morning to await the coming of the paper man. She knew that there were dozens of lavender-colored pamphlets there, with the avails of which she meant to buy a nice box of initial stationery, and have a margin left for Christmas gifts besides; but she must deny herself for the poor heathen, so she might as well begin. She only said, "I guess I can find some."

Eliza Brown was a general favorite. Her sweet face and clear brown eyes showed a touch of crimson in the one, and a shade of trouble in the other, as she said, "We have never taken it at our house;" but Sarah quickly interposed, "My copy will do for both."

Helen Chase's mother had always taken two copies, one to lend and one to keep, and hers would do for Harriet Mason, whose mother "felt no interest in such things."

So they parted, to meet for an hour in the same place one week from that day. Sarah was not without some anxiety as to whether the time of the next meeting would be all occupied, especially as they had agreed not to bring any printed matter. "Reading is so prosy," the girls had said. But she had a new subject for prayer that week, and as she studied her *LIFE AND LIGHT*, she began to think there was more of interest than they should be able to tell in one meeting. So when the time had come, and the opening exercises were over,—not so much a trial this time as the last,—she thought best to inquire of each in turn what they had found, and to note it down on a sheet of paper before they should begin. When she had asked all around, and written down against the name of each, the subject she had found most interesting,—glancing at the clock, whose hands pointed to twenty minutes of three,—she said: "Our hour is nearly gone, and we cannot make even a fair beginning on this list this afternoon. Let us plan a little. We have agreed not to read any printed matter,"—

"Unless by suspension of the rule," interrupted Hannah. "There might be something we should very much wish to hear, you know."

"Very well, unless all agree to suspend the rule," continued Sarah, seeing assent in all the faces. "But we can all tell what we have read, and I think we can each write one or two papers in the course of the winter on the topics you have named, or others."

This, of course, precipitated some emphatic demurrers and much discussion; but the majority finally agreed to try to have one paper each week until Volume First, which was to furnish their material, was exhausted.

[TO BE CONTINUED.]

MAY MEETING.

NOTWITHSTANDING the rain and the absorbing exercises of Decoration Day, an audience of about four hundred ladies gathered in Mt. Vernon Church, Boston, on Thursday, May 30, to attend the Quarterly Meeting of the Woman's Board.

Mrs. Bowker, presiding, read from the sixth and seventh chapters of Daniel: "For He is the living God, and steadfast forever, and His kingdom that which shall not be destroyed, and His dominion shall be even unto the end." "And there was given Him dominion, and glory, and a kingdom, that all people, and nations, and

languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." The privilege of working with Christ for the establishment of his kingdom, was brought out in all its attractiveness, and the joy described with which its coming would be hailed by every Christian heart through the overturning and overturning in the nations of the earth. The duty of faithful, active, loyal service from His acknowledged children in the great undertaking was strongly enforced—a service which should count no sacrifice too great, and nothing too dear to lay at his feet, while ascribing to Him all the honor and glory.

After singing the Hymn, "Joy to the World," prayer was offered by Mrs. E. C. Cowles, of Ipswich.

The report of the Home Secretary showed a favorable condition of the work, both at home and abroad.

Miss Carruth, Assistant Treasurer, reported the receipts since January 1st, as follows:—

General Funds, - - - - -	\$24,977.93
Female Department of Armenia College, - - - - -	347.44
"Life and Light," - - - - -	3,385.00
Weekly Pledge and Leaflets, - - - - -	54.93
Legacies, - - - - -	4,363.33
Total, - - - - -	<u>\$33,128.63</u>

To the report Miss Carruth added the following statement: "For the first time in our experience of ten years, we are obliged to call your attention to the fact that in this statement of receipts, there is a falling off of \$7,600 from the sum received during the same period last year. Of this over \$4,000 is from our general fund. We hope that our pledged work will be fully met, but we have serious apprehensions for our contingent fund, which is to meet the requisitions upon our treasury for the unpledged work, outfits and travelling expenses of missionaries, etc., which amounted last year to \$15,000. With a moderate advance in contributions from each Branch and Auxiliary, we may reach an aggregate which will make a deficit at the close of the year a thing not to be expected. But without an application of our need, and an earnest and loyal effort to make it impossible, we fear the result."

The first speaker was Miss C. O. Van Duzee, of Erzroom, Eastern Turkey, who for eight years has been laboring in this ancient city—more than fourteen hundred years old. Her work has been of a three-fold character—Bible-work, teaching and touring. Personal visitation from house to house, to read and explain the Scriptures to the women, is a most important department of labor. Although

the Bible is read in the Armenian churches, it is in a language which none can understand. The women sit in a high gallery in the rear of the church, and spend their time in idle gossip while the service is going on. In their homes, however, where no gentleman outside the family is allowed to enter, the missionary ladies may sit beside them and open to them the Gospel, which alone can lift them from their degradation, to the position of true wives and mothers.

The second department of work is teaching. When Miss Van Duzee first went to Erzroom, schools for large girls were unknown. The little children were sometimes gathered for instruction, remaining in the school-room from sunrise to sunset. The teacher was present or absent, as suited her convenience, and often availed herself of the assistance of the scholars in her household duties. A school for older girls, after encountering much opposition, was finally opened by the missionaries, and the people are now beginning to recognize its advantages, while educated Christian girls are going out from it to teach their country-women. Touring by the missionaries is the third department of work. A description of the homes visited was given, showing how devoid of all comfort they are. In these dingy places many meetings are held, twenty or thirty sitting in the cold for an hour or more to listen to the story of the cross, many of them hearing it for the first time, and some of them for the only time in their lives.

In closing, a touching tribute was paid to Miss Nicholson, who gave up her life in a service for the sick and starving while the Russians occupied Erzroom.

The singing of a hymn was followed by an address of great interest, by Miss C. M. Strong, recently a missionary in Monterey, Mexico. She gave a description of the picturesque city of Monterey, with its low Spanish houses, its gardens of pomegranate, orange and agnacate trees, its quaint old cathedrals, its narrow river,—the Río de Ojo,—lined with washerwomen, the burden-bearers of the country, as are so many Mexican women. Their homes were described as places for men, women and dogs to sleep at night, for vermin and poisonous insects, for dampness, disease and death.

The importance of bringing the women to live true Christian lives was dwelt upon, as their influence in religious matters is very great, and they are among the greatest hindrances to the advancement of the Gospel. In the many dangers by which she had been surrounded, much strength and comfort had been derived from the assurance of the prayers and labors of Christian women at home. "To these workers comes the call of Mexican women, 'Come and

help us! Come, and help bear the tidings to those in ignorance! Come, bring the light to those in darkness! Above all, pray for us!"

The last speaker was Mrs. Lewis Bond, of Eski Zagra. In all the trials and discouragements of the first years, the thought, "If these people were what they ought to be, I should not be here," always nerved her to service. It helped her to bear patiently the annoyances of their prying curiosity. Sometimes twenty or thirty would walk into the house, opening closets and drawers, examining the American furniture, and taking many liberties. These occasions were seized upon to obtain a hold upon the women. Showing them some stereoptic views at one time, they exclaimed: "Beautiful, beautiful! America must be like heaven! Why did you leave there?" Such a question opened the way for the story of the world's Redeemer and his sacrifice of love.

The attempt to educate the girls met with strong opposition. "Isn't she a girl?" would be contemptuously asked, when a parent was invited to send a daughter to school. Quiet, persistent effort in this direction aroused opposition from the priests, who publicly anathematized the missionaries, and circulated absurd stories as to their motives. One of these was, that they were paid by the President of the United States to educate the girls, and that they were to be brought to this country to be sold as slaves. A wide door of usefulness had been opened in Bulgaria, through medical work. Knowing but little of the science of medicine, but skilled in simple remedies, more confidence was shown in her ministrations than in the native resident physicians.

A brief *resumé* was given of the causes which led the Bulgarians, crushed for so many years by Turkish rule, to rise and throw off the yoke. The poor people were treated like beasts of burden. It was no uncommon thing for a Turk to ride to his vineyard mounted on the back of a Bulgarian, with a foot in each pocket.

The missionaries actively expressed their sympathy for this down-trodden people; and this kindness, in return for the persecution which had been their portion for years, touched the heart of the natives, and led them to open wider the door which for so long has seemed to be ajar. The address closed, by request, with the repetition of the very vivid account of the flight of herself and others from the burning city of Eski Zagra, given at the meeting in January.

The meeting closed with a prayer for renewed consecration, offered by Mrs. Lemuel Gulliver.

WE have received from the Secretary of the New York Branch the sad tidings of the death of its beloved Treasurer, Mrs. Myra

Fritcher Knollin. From want of space we can only give the resolutions passed by the Woman's Missionary Society of Syracuse, May 21, 1878.

"Our hearts were filled with pain at the intelligence of the sudden departure of our dear friend and sister in Christ, Mrs. Myra Fritcher Knollin. From the time of the organization of this society, she has been an honored member and a trusted officer. In her religious life with us, one of her characteristics was steadfastness. Her interest in the cause of Christ and her interest in the work of missions, was not a matter of feeling or frames, but a principle for every day of every year. In the success of our plans for usefulness she largely contributed. Faithful in the performance of every duty, she attended to her service with such a spirit of love, with wise judgment and counsel, such enthusiasm and courtesy, that she won all hearts. We ever found in her, kindness of heart in kindest expression. We took sweet counsel together, and delight to record our appreciation of her pleasant disposition, her gentleness of manner, her sanctity of heart, her constancy in self-denial.

Therefore, *Resolved*, That while we bow in Christian submission to the providence of God which calls from us one so greatly loved and so highly useful, we will also tenderly remember her Christian character and her labors of love.

Resolved, That we will earnestly seek to carry out the purposes of our organization so dear to her and to us, and be the more zealous, inasmuch as we shall be more needed.

Resolved, That we greatly sympathize with her stricken family and friends, and that we communicate to them this, our action, and also to that sister whose service for Christ among the heathen has our sympathy and our prayers. We pray that the Lord may be to each and all a very present help."

SYRACUSE, June 7th, 1878.

WOMAN'S BOARD OF MISSIONS.

RECEIPTS FROM MAY 18 TO JUNE 18, 1878.

MRS. BENJAMIN E. BATES, TREASURER.

MAINE.

Maine Branch.—Mrs. Woodbury S. Dana, Treas. Biddeford, Pavilion Ch. const. L. M. Mrs. Horace Bacon, \$26.50; 2d Ch., Aux., of wh. \$25 const. L. M. Mrs. Henry G. Hutchinson,

\$40; Boothbay, Aux., prev. contri. const. L. M. M. F. Anderson, \$8; Phippsburg, Mrs. H. S. Loring, \$2; Wells, 2d Ch., Aux., \$30; So. Freeport, Aux., \$40; "Snow-Birds," \$10; Norridgewalk, Aux., prev. contri. const. L.

M. Miss Sarah B. Sawtelle, \$13; Athens, a few ladies, \$2.50; Hampden, Aux., \$45; Bethel, 1st Ch., Aux., \$7; So. Bridgton, S. S. \$15; Belfast, Aux., \$20; "Youths' Mission Circle," \$5, const. L. M. Mrs. Frances A. Palmer; Mrs. Frances D. Johnson, const. herself L. M., \$25; Skowhegan, Aux., \$3.75; Deering, Aux., \$5.55; West Falmouth, Aux., \$11; Saccarappa, Aux., \$10; Machias, "Mission Circle," \$40; Portland, Aux., \$68.34; "High St. Ch. Mission Circles," \$150; Waterford, Aux., \$20; Thomaston, Aux., \$15; "Morning Star Circle," \$20; Rockland, "Golden Sands," \$10; Lewiston, "Mission Circle," \$30, \$672 64
Augusta.—Mrs. T. Lyford, 1 00

Total, \$673 64

Fem. Dep. Armenia College.

Maine Branch.—Lewiston, Pine St. Ch., Aux., \$31; Deering, Mrs. N. Valentine, const. L. M. Miss Celia E. Valentine, \$25; Foxcroft and Dover, Aux., \$21.23; "Merry Workers," \$6.80, \$84 03

NEW HAMPSHIRE.

New Hampshire Branch.—Miss Abby E. McIntire, Treas. Hampton, Aux., \$15; Mason, Aux., .75; Nashua, Aux., \$55; Mrs. Alexander, const. L. M. Miss Sarah Alexander, \$25; Olive St. Ch. "Mission Helpers," \$70; Peermont, Aux., \$6; Hopkinton, Aux., \$14; Atkinson, Aux., \$10.23; Bath, "Excelsior Mission Circle," \$9; Camden, Aux., prev. contri. const. L. M. Mrs. Edmond Hill, \$20; Chester, Aux., \$32; Derry, 1st Ch., \$51; Hamstead, Aux., \$15.70; "Willing Workers," \$5; Jaffrey, Aux., \$12; Keene, 1st Ch., \$47; Lyme, Aux., \$12; "Mission Circle," \$20; New Boston, \$21.35; Children, for Madura, \$2.65; Newmarket, Aux., \$11; Portsmouth, "Rogers Circle," \$40; Raymond, Aux., \$14; Salem, Aux., \$5; "Rain Drops," \$15; Stratham, Aux., \$15.50, \$544 18
Keene.—Young Ladies' Mission Circle, 5 00

Total, \$549 18

VERMONT.

Vermont Branch.—Mrs. Geo. H. Fox, Treas. Brattleboro', Aux., of wh. \$25 const. L. M. Miss Helen E. Thompson, \$73.80; Burlington, Aux., \$75; Manchester, "Mission Circle," \$10; Clarendon, Aux., \$1.50; Derby, Mission Soc'y, \$5; Springfield, Aux., \$25; Charlotte, Aux., \$5; Hartford, Aux., \$25; Orange, Aux., \$6; Fair Haven, Aux., \$13; Cambridge, Aux., \$7.25; Rutland, Aux., \$13.37; Expenses, \$5, balance, \$254 92
Brattleboro'.—Mrs. Henry Glover, 1 00
 Total, \$255 92

MASSACHUSETTS.

Amesbury.—Aux., \$33 75
Andover.—So. Ch., cl. of girls, \$8; Free Ch., const. L. M. Elvira A. Foster, \$25, Aux., prev. contri. const. L. M's Mrs. Austin Phelps, Mrs. L. K. Bowers, \$23, 56 00
Auburndale.—Aux., \$35; Cong. S. S., for work in Spain, \$50, 85 00
Berkshire Co. Branch.—Mrs. S. N. Russell, Treas. Pittsfield, 1st Ch., Aux., \$44.53; "Snow-Flakes," \$5; So. Ch., "Little Helpers," \$10; Hinsdale, Aux., \$24; Stockbridge, Aux., \$8.25, \$91.78
Berlin.—Mrs. Catherine Larkin, 2 00
Boston.—Berkeley St. Ch., \$120; "Lamplighters," \$9; Old Colony Mission Sch., pupil Inanda, \$30; Central Ch., Mission Circle's sale, add'l, \$5; Old South, In Memoriam, M. A. S., \$50, 214 00
South Boston.—Phillips Ch., a friend, 1 00
Boston Highlands.—Highland Ch., Aux., of wh. \$25 by Mrs. S. N. Stockwell, const. L. M. Mrs. G. Edmonds; work in Spain, \$91; Eliot Ch., Aux., \$10, 101 00
Brookline.—Little Women's Aux., pupil Ahmednugger, 30 00
Dorchester.—2d Ch., proceeds of sale, \$167.11; "Beavers Soc'y," \$13.29; S. S., \$56, 236 40
East Falmouth.—Aux., \$7; "Helping Hands," \$2.17, 9 17
Everett.—Aux., 5 00
Franklin Co. Branch.—Miss L. A. Sparhawk, Treas. Conway, Aux., \$25; Coleraine, Aux., \$8; Bernardston, "Cup Bearers," \$5.82; Greenfield, Aux., \$6.39, 45 21

<i>Groveland</i> .—A friend,	10 00
<i>Hampshire Co. Branch</i> .—Miss Isabella G. Clarke, Treas. Amherst, "Mission Circle,"	60 00
<i>Holbrook</i> .—A friend, for China,	10 00
<i>Ipswich</i> .—So. Ch., Aux.,	11 00
<i>Longwood</i> .—Ethel Stanwood's pennies,	2 07
<i>Medway</i> .—Aux.,	15 00
<i>Newburyport</i> .—Aux.,	115 00

<i>Norfolk Conf. Branch</i> .—Mrs. Franklin Shaw, Treas. No. Abington, Aux., \$18.25; "Merry Workers," \$10; Weymouth and Braintree, \$8.50; East Braintree, "Monatiquot Mission Circle," \$5; Rockland, "Children's Mission Circle," \$85,	126 75
<i>Orleans</i> .—Aux.,	2 25

<i>Plymouth</i> .—"Mary Allerton Mission Circle,"	5 00
<i>Sandwich</i> .—Aux.,	6 42

<i>Springfield Branch</i> .—Miss H. T. Buckingham, Treas. West Springfield, Park St. Ch., \$71; Chicopee, 3d Ch., \$30; Springfield, 1st Ch., \$63.36,	164 36
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<i>South Essex Conf. Branch</i> .—Miss Harriet K. Osgood, Treas. Salem, Tabernacle Ch., of wh. \$30 by a friend const. L. M. Miss Sarah P. Chamberlain, for Aintab,	180 00
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<i>Uxbridge</i> .—Mrs. Ellis,	1 00
<i>Wareham</i> .—"Merry Gleaners,"	30 00
<i>Waquoit</i> .—Aux.,	5 00
<i>Wellfleet</i> .—1st Cong. Ch.,	3 25

<i>West Medway</i> .—Aux., const. L. M. Mrs. Susan F. Bell,	25 00
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<i>Woburn Conf. Branch</i> .—Mrs. S. A. Holt, Treas. Medford, Aux., \$288; Malden, "Star Mission Circle," \$40; Winchester, Aux., of wh. \$25 by Dea. Nathan Blanchard, Burlington, const. L. M. Miss Mary A. Bridge, \$64,	392 00
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<i>Wollaston Heights</i> .—"Little Sunbeams,"	1 08
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<i>Worcester Co. Branch</i> .—Mrs. G. W. Russell, Treas. Clinton, Aux., \$9.70; Southbridge, Aux., \$35.10; "Messengers of Joy," \$29; Brookside, "Mission Circle," \$41; Cong. S. S., \$15; No. Brookfield, Aux., \$37.80; Miss Edward's S. S. Cl., \$10; Worcester Ladies' Miss'y Asso., of wh. \$25 by Mrs. P. L. Moen, const. L. M. Alice G. Moen; \$25 by a friend const. L. M. Miss Mary E. Sandford, \$354.45,	522 95
<i>Yarmouth</i> .—Aux.,	8 00

Total, \$2,606 44

Fem. Dep. Armenia College.

Dorchester.—2d Ch., proceeds of sale, \$100 00

CONNECTICUT.

<i>Eastern Conn. Branch</i> .—Mrs. J. C. Learned, Treas. No. Stonington, Aux., \$8.32; Griswold, Aux., \$23.37; Norwich, Park Ch., Mrs. H. P. Williams, const. L. M's Mrs. Harriet P. Farnsworth, Mrs. Peter Lanman, Mrs. David Congdon, Mrs. Chas. T. Palmer, \$100; "Thistle Blow Miss. Circle," \$5; Little Circle, \$5; Hanover, Aux., \$5; Mystic Bridge, "Little Circle," \$5; Groton, Cong. Ch., \$18; Greenville, Aux., \$31; "Centennial Girls," \$40; "Little Workers," \$13; Stonington, 2d Ch., \$11.84; Agreement Hill, Aux., \$10,	275 53
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<i>East Hartford</i> .—Mrs. Theodore Elmer,	9 40
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<i>Greenwich</i> .—2d Ch., Aux., \$46; "Bearers of Light," \$30,	76 00
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<i>Hartford Branch</i> .—Mrs. Chas. A. Jewell, Treas. Hampton, Aux., \$21.80; West Hartland, Aux., \$3.25; Windsor, Aux., \$41.40; Mission Circle, \$50,	117 45
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Total, \$478 38

NEW YORK.

<i>Flushing</i> .—A little girl,	\$ 25
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Total, \$ 25

DELAWARE.

<i>Wilmington</i> .—Mrs. Admiral Dupont,	\$5 00
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Total, \$5 00

OHIO.

<i>Findley</i> .—Aux.,	\$21 50
<i>Milan</i> .—Aux.,	31 79

<i>Steubenville</i> .—Young Miss. Soc.,	31 50
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Total, \$84 79

CALIFORNIA.

<i>Havilah</i> .—A friend, work under Miss Hance,	\$30 00
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Total, \$30 00

General Funds,	\$4,683 60
Fem. Dep. Armenia College,	184 03
"Life and Light,"	413 18
Weekly Pledge,	3 00
Leaflets,	2 23

Total, \$5,286 04

MISS EMMA CARRUTH, *Asst. Treas.*

In Memoriam.

MRS. SUSAN ROBIE, wife of Dr. Edward Robie, of Greenland, late President of the New Hampshire Branch of the Woman's Board of Missions, entered into rest, June 12th. "Come, Lord Jesus, come quickly," were her last words—words of welcome, rather than of parting. Ten years ago DOCTOR and MRS. ROBIE took for their vacation trip a voyage to India. At Calcutta they became acquainted with Miss Brittan and her zenana work. This direct work for the uplifting of pagan women deeply interested them, and a glimpse of pagan homes prepared MRS. ROBIE to further foster the purposes of the Woman's Board in our own State. The Rockingham Conference of Churches met at Greenland in June, 1873, when the first public meeting in its behalf took place in the large parlor of the Greenland parsonage, on the edge of a sweet summer afternoon. What to do, or how to do it, was a perplexing question. Most of us were strangers to each other, quaking at the sound of our own voices. How should the meeting be opened? With prayer, surely. But who could pray in the presence of strangers? MRS. ROBIE at length ventured on the Lord's prayer. It was the most that could be done. Those who remember her prayer in Park Street Church, and at the large gatherings in our State afterwards,—models of devout petition,—will see how the services which she rendered drew out her rich stores of Christian experience and literary acquirements.

She brought the needs of the pagan and the privileges of Christian women face to face, and our duty in view of the contrast, with that serious and impressive earnestness which marked her manner. Nobody responded; the time was short—the cars were coming; but a beginning was made, good thoughts were sown, and this first step towards the formation of a Branch of the Woman's Board was taken. In the fall, the Branch was formally organized at Portsmouth, uniting the few societies scattered over the State in intelligent co-operation. MRS. ROBIE was elected President. To it she gave thought, counsel, prayer, earnest solicitude and careful work. Her heart was in it. As a presiding officer she was almost unequaled; and when ill-health compelled her to resign, her co-workers shrank from the breach thus made in their ranks.

Exactly five years from that first little meeting in the Greenland parsonage, the Rockingham Conference met at Portsmouth. "The little one had become a thousand;" but she who helped to shape the work was not among the workers. Her earthly work was done—well done; and as prayers for her and the bereaved ones was offered, and responded to by a large assembly of those who knew and revered her, she entered "the home not made with hands, eternal in the heavens." Who will take her place?

H. C. K.

Department of the Interior.

TURKEY.

INCIDENTS OF A TOUR.

BY MISS SHATTUCK.

STARTING at about seven in the morning, we made the journey to Antioch in one day. This is one of the roughest, hardest roads in all our field, particularly during the first eight hours. After reaching the level of the Orontes, we found one difficulty which we had not anticipated. For a long distance the path lay near the very edge of the river, just then swollen to a degree unusual even at this season of the year. At one place where the overhanging cliffs leave a path only about three feet wide, and the river usually runs ten feet below, we found the waters close up against the cliffs.

We could ascertain whether the path was entirely washed away, only by allowing one of the muleteers to wade in, feeling the way with his cane. He crossed with the water more than knee-deep, but we feared lest the loaded animals should step outside the path, and be utterly lost in the strong current. Holding our breath, we saw them safely over, and then clambered along the rocks above, clinging to the bushes that projected from the crevices. Remounting, we enjoyed the wild grandeur of the scenery the more for the thought of its Maker, who had again tenderly protected us, when, as hundreds of times before in these rough and perilous ways, there had been "but a step between us and death." Just as the million daisies, which, mingled with other flowers of every color, made a garden of the hillside, were folding their petals for the night, we entered the old city where "the disciples were first called Christians." It is a little company now that meets in our chapel; and excepting this, and a yet smaller band of regular worshipers connected with another mission, we are constrained to feel that few of the many now called Christians there know much more of the Bible than do their Moslem neighbors. They meet and go through various ceremonies with hardly a thought worthy of intelligent worshipers. We were most cordially received, by the pastor and his family. Almost their first question was, "Are you

to leave us to-morrow morning?" When assured that we were to stay with them for two whole days, they were more at ease, and we sat down to talk about the work. One cheering item of intelligence was the public confession of sin, and promise of a new life on the part of one of the church-members who had gone far astray in intemperance, the practice of necromancy, and other sins. He seems truly penitent, and it is now two months since he has tasted liquor. He has lost nearly all of his property, but it will be gain to him if his soul be saved through this awakening.

Some of the children of our congregation were attending an Armenian school, but most of them were learning from children in the street to be idle and quarrelsome. I am happy to say we completed arrangements with a young man in Bitias, for opening a school in Antioch, and we are hopeful for the future of the congregation if the school shall prove successful.

Five hours from Antioch brought us to Bitias. We sent here last autumn one of our Aintab girls, to relieve the preacher, who had for a long time maintained day and evening schools besides his other duties. She is doing well; but the poverty here is distressing, and some are not able to attend school on account of their suffering condition. If the silk worms do well this year many will get relief; but this is a very uncertain dependence. One boy in school had on but one garment, and that was a patchwork of pieces no larger than my hand. I was quite unable to tell what the foundation was. Yet, notwithstanding their poverty, these people have begun a church during the past year, having quite outgrown the little chapel. We found it quite uncomfortably crowded on the Sabbath, when the members from neighboring villages were present to partake of the Lord's Supper with us. For burning the lime used in the building, the women and girls brought fourteen hundred loads of brush on their backs, each one having twelve or fourteen loads assigned to her. The more wealthy women paid the poorer ones for bringing their share, but nearly all worked with their own hands. Besides this they carried much of the water, and the men worked in laying the stone and in other ways.

Our Armenian muleteer rose early to attend service at his church on the Sabbath, but returned, saying their denomination had "sunk." He found the key rusted in the lock, and grass growing inside the church. He waited, but no priest came to serve him, so he came back and attended our services all day.

Monday we accepted the invitation of the Hadji Habebli people, and spent the night in their village. This village is only about half an hour distant from Bitias, yet is too far away for the children to attend school, especially in the winter, on account of the mud.

The scenery here is very picturesque. The naturally steep, rough mountain sides are terraced, to form mulberry orchards and vegetable gardens; while here and there beautiful waterfalls are seen, and at one place stands an old mill, which serves both villages. Quite a company gathered about us in the evening. Some brought passages from the Bible to be explained, while all inquired eagerly about a teacher for their children. There is no Armenian school at present, and the people are demanding that the Bible in their own language be read in the old church, instead of the muttering and mumbling in an unknown tongue to which they have been accustomed. We have but one person that could be sent as a teacher, and he is inexperienced, while other circumstances make it uncertain whether he could go. Only one of the five or six women calling themselves Protestants can read. I could only urge them to meet regularly for prayer once a week, to try to strengthen one another, and, above all, to secure help from the great Teacher, till some one can be sent to work among them.

The next morning we went down to Yagoon Olook. On the way we stopped to examine the ruins of an old church probably built fifteen or sixteen hundred years ago. It was beautiful even in ruins, with its massive stones highly ornamented, and as perfect to-day as when first cut. I have never seen such elaborate ornamentation in these regions before. A rude altar has been recently built of some of the finest stones. They look foreign under the shanty-like roof that covers them. Here the people offer sacrifices of animals in times of calamity, with various Armenian rites, after which they cook and eat the offering in the midst of festivities. Some of the beautiful stones had also been used as fire-places.

It was yet early when we arrived at Yagoon Olook, for the two villages are near together. Dismounting at the parsonage, we found it occupied by the teacher and his pupils. The preacher, an old man, left with his family for Aintab, last autumn on account of his infirmities. The teacher was an Armenian until within a year. Now he and all his father's family have become Protestants, and, in the absence of other helpers, he is teaching the children, and the grown people, too, as well as he can. He has learned, by himself, some Arabo-Turkish, a little Greek and Hebrew, something of Arithmetic and Grammar, and is exceedingly desirous to attend school. He is doing well as a teacher, and we are glad that the people are not left wholly without a helper. But the poor women are very needy, not one of them being able to read. Two years ago when I was there, the work was newly-opened, and eighteen or twenty women came to listen to our reading in the chapel. This time forty-five or fifty women were present, and nearly thirty

children. Then only three or four of the women were called Protestants; now six are church-members, and many more attend the services regularly. I read from the third chapter of John, and tried to explain the way of life; but there were the usual interruptions in such a company. First, a baby cried; then an older child made still greater disturbance. Yet again, one of the women explained to a companion, in her *patois*, that which had not been understood when spoken in Turkish. One little girl five or six years old, came and stood by me, looking in my face all the time as I read. When I proposed that we should close with prayer, one requested a hymn. So I asked what they would like. They chose, "How sweet the name of Jesus sounds." A woman about forty years of age began, and others soon joined her, singing more sweetly than many who have had long years of training—and they certainly sang from the heart. It was a precious privilege to be among these fresh Christians, and many inquiring ones. They urged our staying a week with them, and could not understand why it was so necessary for us to hasten home to the work we had left in Kessab. "We are all alone;" "we are orphans;" "we can't read;" "we don't know anything," were their pitiful expressions. I promised them I would see them again in two or three months, and that in the meantime we would do all that we could at our annual meeting to secure for them a good pastor and wife to labor among them. But when I counted nine places as large as this without a preacher, and only three students who would be ready this year to fill such positions, they looked sad and very doubtful. Truly, the field is great, and the harvest might be great, if these places were faithfully worked by earnest Christians. But where are the needed laborers?

Our tour took us from Kessab just one week and one day. We returned with fresh courage to work here, having seen the sure progress of the Gospel, notwithstanding many discouragements in places about us. The men and women in Kessab are in a very dull state, but the children are doing finely, both in the day school and in the Sunday School. In the latter they are committing Scripture to memory, and show a zeal that is delightful. Our hope is with the young.

"It is said that each family in China spends annually for the worship of its ancestors, an average of at least one hundred and fifty dollars. How many families of professing Christians spend annually for the spreading of the Gospel of our Lord Jesus Christ not one penny."

Home Department.

STATE ANNUAL MEETINGS.

MICHIGAN.

THE Michigan Branch held its fifth annual meeting at East Saginaw, May 22d.

The report of the Secretary and of the Vice-Presidents of the local conferences show the following interesting facts: There are in the State one hundred and three societies auxiliary to the W. B. M. I., with an aggregate membership of 2,570. Eleven of these have been organized during the past year. The number of mission bands and contributing Sabbath Schools has increased from twenty-one to thirty. Receipts from auxiliaries are \$3,698. The amount contributed by the children, \$393, makes the aggregate of receipts \$4,091. Of the one hundred and fourteen churches where no missionary societies exist, eleven only have a membership exceeding seventy-five. Eighteen have a membership of between fifty and seventy-five. Forty have a membership of between twenty-five and fifty. To the Sabbath Schools, with their 20,000 children, and to these smaller churches, the Branch is looking for its increase in workers and funds during the year to come. The morning session closed with a devotional meeting, led by Mrs. Moses Smith, President of the W. B. M. I.

Brief addresses were given in the afternoon by Dr. Alden, of Boston, and Rev. S. J. Humphrey, of Chicago. A paper by Mrs. Angell, of Ann Arbor, on the reasons for Woman's Boards, was followed by a discussion participated in by Mrs. Smith, Mrs. Eddy and others. A very interesting paper prepared by Miss Dwight, daughter of Dr. Dwight, of Constantinople, on "Our Relations to the Foreign Missionary Work," was read by Mrs. Waterman.

The following officers were elected for the ensuing year:

President, Mrs. L. Kassick, Jackson; State Secretary, Mrs. M. H. Bruske, Charlotte; Treasurer, Mrs. Geo. H. Lathrop, Jackson. Vice-Presidents: Eastern Conference, Mrs. Z. Eddy, Detroit; Jackson Conference, Mrs. J. B. Angell, Ann Arbor; Marshall Conference, Mrs. H. A. Gallup, Marshall; Grand River Conference, Mrs. C. C. Ellsworth, Greenville; Genesee Conference, Mrs. L. E. Gould, Owosso; Southern Conference, Mrs. Louise Robbins, Adrian; Kalamazoo Association, Mrs. S. E. Bingham, Allegan; Grand Traverse Conference, Mrs. J. E. Balch, Benzonia; Western Conference, Mrs. R. S. Thompson, Muskegon; Northern Central, Mrs. O. B. Waters, Hersey.

Some time was devoted to a discussion of "What can be done to instruct Children in the Work of the Board?" Mrs. Corning, Mrs. Eddy, Mrs. Bruske, Mrs. Smith and others spoke upon this subject.

A resolution thanking the ladies of East Saginaw for entertainment, and the trustees of the M. E. Church for the use of their house of worship, was adopted by a rising vote. Prayer by the President closed this pleasant and profitable meeting of the Michigan Branch—the last, perhaps, that will be held in connection with the State Association, as a change in time and place of meeting is contemplated.

ILLINOIS.

The Woman's Missionary Meeting held May 29, at Galesburg, had special interest for the ladies of Central and Southern Illinois, since the question brought prominently forward for discussion and action, was, "Will the Auxiliaries of the W. B. M. I. in this section, unite with the Branch organized a few years ago in the northern part of the State, or form a separate organization?"

Mrs. C. H. Case, of Chicago, presided, by request of the committee of arrangements. A letter of greeting from Mrs. Moses Smith, President of the W. B. M. I., introduced the subject upon which action was desired. A brief statement of the object and work of the W. B. M. I., and of the advantages to be looked for from branch organizations, was read by Miss M. E. Greene.

A cordial invitation from the Northern Illinois Branch to the other auxiliaries of the State to unite with it, was presented by Mrs. Case, as a member of a committee appointed at its annual meeting in February, to confer with the ladies gathered at this time. Mrs. Clendenin, of Galesburg, offered a resolution in favor of the acceptance of this invitation. After some discussion, the subject was referred to a committee of five, consisting of one lady from each of the four local associations not already included in the Northern Illinois Branch, and one from that organization. This committee reported in the afternoon by their chairman, Mrs. Wyckoff, of Beardstown, that "on account of the small number of ladies present from Southern Illinois, they would recommend a union with the Branch already existing, in the hope that at some future day a separate organization may be formed."

The committee also suggested the name of Mrs. C. L. Post, of Springfield, as Vice-President for the Southern Association; Mrs. H. G. Pendleton, Chenoa, for the Central Association; Mrs. E. Anderson, Quincy, for the Quincy Association; and Miss Mary A. West, of Galesburg, for the Central West Association.

The name of Mrs. S. D. Clendenin was afterward substituted for that of Miss West who declined to serve, and thus amended, the report was accepted and adopted.

But the interest of the meeting was by no means confined to matters of business. Miss West's memorial of Miss Whipple, a missionary of the W. B. M. I. among the Dakotas, referring largely to incidents of her early life, as illustrating her natural qualifications for missionary service and the providential training and leading by which she had been brought into it; Mrs. Jenney's graphic account of her experiences of travel in European Turkey, and of work at Monastir; and Mrs. Thayer's touching appeal in behalf of the women of Central Turkey, will not soon be forgotten by those who were privileged to listen.

Two societies of young people, the "Prairie Gleaners" and the "Philergian Society," reported through their secretaries, and it was interesting to trace the connection between the study of missionary subjects, and the choice of missionary service as a life-work. Several who have been members of these societies in former years, have since been actively engaged in the foreign field.

Brief addresses from Dr. E. K. Alden, of Boston, and Rev. S. J. Humphrey, of Chicago, rich in encouraging facts, and helpful, stimulating thoughts, were received with marked attention.

In addition to the opening devotional exercises of each session, the last half hour of the forenoon was given to similar services, conducted by Mrs. Mills, of Canton. A well-trained choir aided through the day in the service of song, and at the close of the afternoon, appropriate and earnest words of exhortation and of prayer by the President, Mrs. Case, brought to an end this important and delightful meeting.

IOWA.

The Iowa Branch of the W. B. M. I. held its second annual meeting in Tabor, May 30.

As Tabor is in the extreme south-western part of this State, but few of the officers were present, and many of the auxiliaries were not represented. But the meeting was not wanting in interest and enthusiasm. The time was altogether too limited to give opportunity to all who were ready to talk of the grand work. Over one hundred ladies were present to be influenced by the zeal and loving earnestness of the President, Mrs. G. F. Magoun, and the Secretary, Mrs. L. F. Parker. The Secretary's report was of such interest, that we voted to have it printed for circulation in

the auxiliaries. It was shown that there had been progress in all directions during the year, especially in organized, systematic work. Twelve new societies have been formed.

Some encouraging reports were given by Vice-Presidents. Mrs. Chase, of Green Mountain, reported a gain of sixty per cent in contributions in Central Association during the year. This was thought to be due largely to the fact that the Societies were working for a specific object.

Several ladies made suggestions as to methods of interesting children, especially *boys* in the work. No missionary was present, except Miss Townshend, whose home is here,—her American home,—but her heart is in Jaffna, in the school in which she has labored the past ten years, and to which she hopes to return. Her address was full of encouragement and inspiration to Christian work.

A letter replete with suggestions as to the means of keeping up an interest in Missionary Societies, was received from Mrs. Robbins, of Muscatine, and read by Miss Wright, of Tabor.

The officers of the past year were unanimously re-elected, two changes only occurring—Mrs. Robbins, of Muscatine, elected to fill the place of Vice-President, made vacant by Mrs. Thatcher's resignation, and Mrs. Houghton, of Tabor, that vacated by Mrs. Todd.

We had hoped for the presence of the President of the W. B. M. I., but she could not be with us bodily; instead, she sent a cordial letter of greeting. The meeting was closed by prayer from Mrs. Magoun and the singing of the Doxology.

H. E. MARTIN, *Sec'y.*

OUR YOUNG MISSIONARY AT ERZROOM.

BY MISS M. H. HENRY.

THE flickering leaf-shadows of a perfect summer's day drifted over no fairer group than was gathered in the chapel of Fox Lake College, in the summer of "'72," to receive from their reverend President of Trustees the diplomas gained by years of earnest study and faithful toil. The fair faces were full of tender seriousness, the voices hushed, as the solemn words that sent them out from their sheltered girlhood into the work of the world were pronounced, and the glory of a consecrated womanhood became theirs to win. And upon no gentle breeze came a whisper of the call that should so early summon three of that bright band from the broken hopes and unfulfilled longings of the earthly, into the perfect glory of the Heavenly work.

For the "Crown" casts no shadow before it, and in the heart of the one to whom we now offer our loving tribute, there was no

thought of sadness that day. No vision of weary days and nights of journeyings came to her on the sunlight; no voice of the starving thousands of Turkey floated over the Western prairies. But upon the purposes and the life of Cilla Nicholson, even then the Master had set His seal, and in His sight she was a "chosen vessel." Others saw only the slight frame, the dark eyes looking afar off, the "beautiful-haired girl." God gave her the spirit of one of His martyrs. It was fitting, then, that one should choose as the subject of her essay, "A Woman was Leader of the Deed," who six years later could write amid the horrors of a besieged Turkish town, with murder and cruelty on every hand: "I feel badly at leaving Erzroom because others are sick, when I want to stay so much; I want so much to work among these women. I cannot see why it is such a terribly out-of-the-way thing for me to remain here alone with natives, even if others are not here. There may be things I do not understand." Was ever woman leader of a braver deed than this?

A childhood and youth as a student had developed as marked powers the same traits of perseverance and faithfulness that led her in later years to hail even moments snatched from sea-sickness, for the study of an unfamiliar and difficult language. Of her gentleness and amiability of disposition, those who knew her in these younger years could add no more to what was written by an associate of the last year of her life: "She was one to be loved and trusted, and whose judgment was to be respected. There was a rare blending of gentleness and firmness in her disposition."

And when to these lovely graces God added in her girlhood the yettenderer grace of His spirit, she quietly, as was her nature, took the gift into her inner heart, and it became the alabaster box whose precious perfume, even her own life, she poured out gladly at the Master's feet. It was during the last two years of her school course, that, in her own words, "duty first led me to the thought of giving myself to the work of Foreign Missions." But "I am so unworthy," was all her sensitive, conscientious nature dared at first reply. Still the desire lived and strengthened. When the class chose for their motto, "*Lulasti* — Let us live as seeing the Invisible," she accepted it as of peculiar significance to herself. "I pray He may give me great grace to live for Him," she said; "it is what I want."

Four years of highly acceptable teaching in Lincoln, Neb., and then came the hour for decision. Should she enter the School of Design in Philadelphia, and perfect herself in art, for which she had a marked talent? or, obeying the never-silent voice of her soul, accept as her command, "Go ye into all the world?" And through the

leading of the Holy Spirit, she was enabled to write in that wonderful letter of offering, "Such a blessing as comes with the giving up all to Jesus. How near I can now get in prayer to Him who loves to have His children come to Him. The question now is why I did not do it before. Well do I realize my infirmities ; but if the Master can use me in any way for the promotion of His cause, gladly and most willingly am I ready to be used in the way He may direct."

In this spirit Miss Nicholson, under the support of the W. B. M. I., left America, Sept. 16, 1876, in company with Mr. and Mrs. Cole, returning to their field. It had been expected to associate her with Miss Van Duzee, in the school and woman's work at Ezroom, of Asiatic Turkey; but the failure of Miss Van Duzee's health necessitated absence, and they only met in London for a few days. Then came that terrible Russo-Turkish war. The missionary families retraced the weary ten days' journey from Erzroom to Trebezond, rising at three, breakfast, prayers, and then "over mountains and through valleys," meeting murderous hate and contempt in the hundreds of brutal soldiers who passed them, until, wearied out, at sunset they sought in some deserted village a bare hut for a little rest. After a few months' tarrying by the Black Sea, again the three, Mr. and Mrs. Cole and Miss Nicholson, braved the terrors of that long journey through a war-devastated country, and entered once more the city of their appointment. Here, through those dark winter days of '77 and '78, as Dr. Clark says, was wrought out "an example of the loftiest self-denial and Christian heroism, worthy of the best days of the church." As the hostile armies drew nearer, and finally sat down around the devoted city, English missionaries, consul and American missionaries all gone, these three were left alone in a foreign city. Starvation and disease in every form threatened them. People died by the scores, and were buried like dogs, or left unburied in the streets. Death laid his hand upon two little ones in Mr. Cole's family. Still Miss Nicholson writes: "I am so glad I have been here through this fearful winter. We are now keeping from starvation some twelve hundred human beings; every morning we spend two or three hours in the distribution of bread to the poor creatures, who throw themselves at our feet and beg for a morsel for themselves and their starving children; and with it we drop some words which we pray may be for their soul's salvation."

This was her missionary work, the highest in His sight who said, "Ye have done it unto Me." And He thought it enough. With the coming of the spring-time His "well done" was spoken, and the weary laborer found rest. Only one week of waiting by the

riverside; a few days of intense suffering, of fierce delirium, and the sweet face of our friend took His seal of eternal peace. "Break it gently to my friends, to my mother, if I am taken away," she had said before they thought her dangerously ill; and then added again and again, "The Lord knows it all; yes, He knows it all." As weakness increased, she said more than once, "It is very sweet dying; and yet, I hope many of the girls from the West will come out here for missionary work. Tell them there is a great deal to be done here. Tell them in America that they don't know anything about how it is here; many workers are needed, but there are only a few. I hope the West will supply very many, especially Nebraska."

This was on Saturday. That night the mania of disease settled on her spirit, and blotted out all consciousness. The next two days she was more quiet; but on Tuesday the issue seemed so doubtful that Mr. Cole ventured to tell her their fears. "Yes, yes," she said, when asked if Jesus was near; "O certainly," to her love for Him. But her last messages had been her consecration and her life, and no other was needed. Rapidly her strength failed, and at a quarter before nine of Wednesday evening, with only Mr. Cole and the Armenian girl with her, who had cared for her, she fell quietly asleep to awake in His presence. Kind hands performed the last offices; a simple service in English was spoken; and in alien soil, thousands of miles from her early home, rests the form of our Western girl. Gentle be the breezes of Ararat that bend the grasses above thee; tender the light of the evening star that shines alike on thy grave and the sepulcher of the Holy Land. "She was such a nice lady, but the Lord took her," said the little Trebezond girl. With Isa, let us believe "The Lord took her."

NORTH BENNINGTON, VT.

"Her few brief hours of conflict past,
She finds with Christ deep rest at last;
She breathes in tranquil seas of peace;
God wipes away her tears — she feels
New life, that all her languor heals;
The glory of the Lamb she sees.

"A shoreless ocean, an abyss
Unfathomed, filled with good and bliss,
Now breaks on her enraptured sight;
She sees God's face; she learneth there
What this shall be, to be his heir —
Joint heir with Christ, her Lord, in light."

RECEIPTS OF THE WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

FROM MAY 15, TO JUNE 15, 1878.

MRS. FRANCIS BRADLEY, TREASURER.

OHIO BRANCH.

Mrs. M. B. Monroe, Akron, Treas.	
Andover.—Aux.,	\$2 33
Atwater.—Aux.,	18 00
Canyfield.—A friend,	1 00
Cincinnati.—Vine St. Church,	
Young Ladies' Soc., for Bible	
Reader near Cesarea,	48 00
Cleveland.—1st Cong. Ch. Aux.,	8 00
Columbus.—High St. Ch. Aux.,	12 00
Conneaut.—Aux.,	16 00
Corry, Pa.—Aux.,	3 00
Cuyahoga Falls.—Aux.,	25 00
Elyria.—Mrs. Ely,	5 00
Four Corners.—Aux.,	11 25
Medina.—Aux.,	22 75
North Anherst.—“Willing	
Workers,”	17 50
Steubenville.—“The Young Mis-	
sionary,	2 30
Twinsburg.—Aux., for Miss	
Parmelee,	12 00
West Andover.—Aux.,	2 50
Total,	\$206 63

INDIANA.

Michigan City,	\$25 00
Total,	\$25 00

MICHIGAN.

Armada.—Aux., for Miss	
Pinkerton, and with prev.	
contri. to const. Mrs. A. M.	
Dobbelaere, L. M.	\$21 00
Galesburg.—Aux.,	28 00
Jackson.—1st Cong. Ch. Aux.,	
for Miss Hollister, and to	
const. Mrs. C. F. Billings,	
Mrs. George D. Wolcott and	
Mrs. Wm. A. Boland L. M's,	100 00
Morenci.—Aux.,	5 50
North Adams.—Aux.,	9 38
Pinckney.—Aux.,	5 00
Total,	\$168 88

ILLINOIS.

Blue Island.—Aux.,	\$5 00
Buda.—Aux.,	4 00
Chicago.—Plym. Ch. Aux.,	20 10
Elgin.—Young Ladies' Miss.	
Soc., for Kobe Home, Japan,	25 00
Lyonsville.—Aux., for Samo-	
kov School,	8 60
Rosemond.—Proceeds of Ferns	
for Miss Shattuck,	2 08
Turner.—Aux., for Manissa	
School,	11 00
Total,	\$75 78

WISCONSIN.

Kinnickinnic.—Ladies of	
Cong. Ch.,	\$4 75
Mazomanie.—Aux.,	8 15
Platteville.—Aux., for Miss	
Calhoun,	18 00
Total,	\$30 90
IOWA.	
Alden.—Aux.,	\$2 00
Chester Center.—Aux.,	12 00
Marion.—Aux.,	19 80
Monticello.—Aux., of wh. \$5 is	
for Japan,	18 31
Traer.—Aux., for Akhissar	
School,	11 37
Total,	\$63 48

MISSOURI BRANCH.

Mrs. J. H. Drew, St. Louis, Treas.	
Kansas City.—Aux.,	\$14 50
St. Louis.—Mrs. Slawson,	1 00
Total,	\$15 50

KANSAS.

Topeka.—Aux.,	\$8 00
Total,	\$8 00

NEBRASKA.

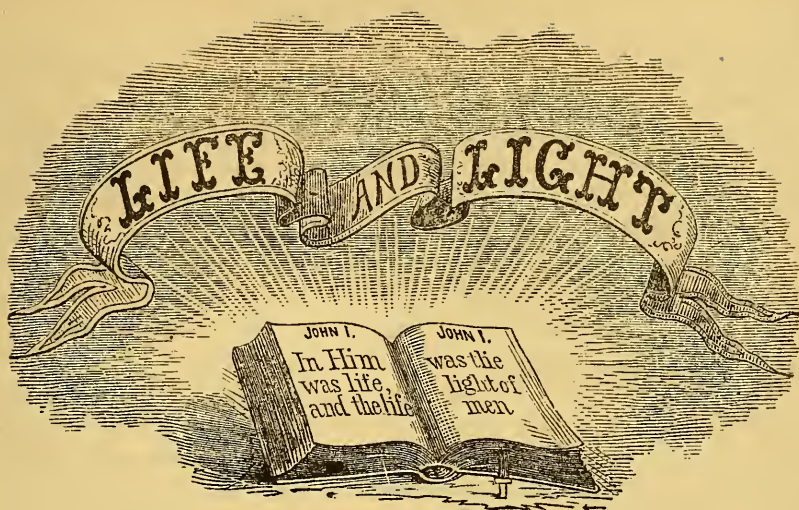
Crete.—Aux.,	\$10 00
Greenwood.—Mrs. C. A. M.,	5 00
Total,	\$15 00

DAKOTA.

Sioux Falls.—Aux.,	\$2 15
Yankton.—“Willing Hearts,”	
proceeds of fair, \$56; month-	
ly pledges, \$6.40; wh. const.	
L. M's Miss Lulu Etter, Miss	
Maud Trip,	62 40
Total,	\$64 55

MISCELLANEOUS.

Envelopes and Pamphlets,	\$4 33
— a friend,	2 00
Total,	\$6 33
Total for the month,	\$680 05
Previously acknowledged since	
Nov. 1, including amount cred-	
ited by Rev. C. H. Wheeler, \$8,848 32	
Total,	\$9,528 37
MISS MARY E. GREENE, Ass't Treas.	



FOR WOMAN.

VOL. VIII.

SEPTEMBER, 1878.

No. 9

CHINA.

SOME RESULTS IN PAUTINGFOO.

BY MISS E. S. PIERSON.

It is now nearly five years since missionary labors were commenced in this Chinese city. Now there are five missionaries living in the heart of the city, whose object it is to teach the people of the Saviour and his love. We have with us on the compound a good man named Mêng, who acts as native helper; his wife and little boy also live here. The manner in which they have come to the knowledge of the truth, will interest our friends in America, I am sure.

In the month of July, 1873, while the summer rains were falling, and the country for miles about Pautingfoo was so badly flooded as to seriously impede the travelling, Mr. Pierson and his companion, Dr. Treat, were quartered in a Chinese inn not far from our present abode. For three months they had been here, struggling for a foothold, the subject of many a scoff and jeer, no one willing to rent them a house, and but few who would even listen to their words. Since missionaries are much like people at home, they were beginning to feel somewhat depressed under the circumstances. But great joy was in store for them. As they sat at their evening meal that July day, there came to their door a man—this very Mêng, just in the prime of his life—whose bearing indicated

a determined purpose. Being admitted, he at once made known his errand.

"I live in the village of Tàng Fêng," he said, "about sixty miles away. I came to Pautingfoo on business, and was just about to return home, when I happened to hear that there were two foreigners in the city, preaching about the religion of one Jesus Christ. These tidings made my heart leap for joy, and I came immediately here." Then he added, with much earnestness: "You love Jesus, and worship him; and I love him, and I want you to teach me more about him and the great truths."

The faces of the two missionaries brightened with joy as they heard the story of this seeker after the truth. Then followed an account of his family, and his first knowledge of Jesus Christ. He had a wife and five children. He could read and write, and divided his time between these and farming. Some seven years previous, the good man Mr. Wm. C. Burns, from Scotland, had travelled through his village distributing Testaments and tracts among the people. He had told them that the Testament was the Word of the true God, whom every one ought to worship; had prayed and sung with them. For some reason Mêng had felt impressed that there was truth in what the foreigner had said, and he wished that he could know more about it. In the same village one other man, named Cháng, had had a similar conviction, and they had often talked over what Mr. Burns had told them, and read much in the Testament. The book was full of mystery to them; still they had continued to read it, and the precious words gave them some unaccountable comfort.

In 1868, when the country all about them was full of insurgents, and these villagers were in constant dread of being pillaged or brutally slaughtered, these two men, Mêng and Cháng, would go by themselves and read page after page of the Word of God, which seemed to bring them comfort and courage in those fearful days. Thus the Holy Spirit, their only teacher, was leading them into the truth. In this manner these two men had spent five years, longing for some one to come and explain the book to them more fully.

Some two months previous to the day on which Mêng had found the missionaries in Pautingfoo, his wife had said to him:

"You say you believe that those books tell the truth, and that men ought to worship Jesus Christ, and not these idols; then why don't you do it?"

"I do believe it," he answered, "and I will worship him if you will." On receiving her assent, he asked: "When shall we begin?"

"Right off, to-morrow morning," she answered; and, true to their

convictions, they at once destroyed their idols, and began the very next morning to read the Testament together, and to utter broken petitions to God for light and help. The wife, like most women in China, did not know how to read; but with the desire to read the good Word for herself, she commenced to learn, and with the help of her husband soon attained her great desire.

This was the substance of Mêng's story; then he begged the missionaries to explain to him more fully the way of salvation. For two days he remained at the inn, asking many questions, and drinking in knowledge of the way of life. Then he started for home, having received the promise that one of the missionaries would visit his village before long. The next day, however, he returned, bringing with him his friend Châng, whom he had met just outside the city on his way to Peking, for the express purpose of seeing the foreigners there, and learning something more about this wonderful book called the Bible. Of course Mêng told him of the foreigners in Pautingfoo, and brought him to them. "Truly," he said, "this was of the Lord, else why was it that I should happen to meet Châng, when he might have gone some other route to Peking, or on some other day." To this new-comer the precious truths were again explained, after which both returned to their homes, thankful indeed for the good news they had heard.

In the following December Mr. Pierson made a trip to Tâng Fêng, where he was most heartily welcomed by Mêng and Châng. For two days he taught and prayed with them, and on the Sabbath baptized and received them into the church. From that time to this they have led Christian lives, growing in the knowledge and love of Jesus, and laboring for him. Since then all of Châng's family, wife, parents, brother, brother's wife and daughter, cousin and cousin's wife, and Mêng's entire family, have one by one been brought into the fold of Christ. Others have joined them, making about twenty in all. Mr. Pierson has visited them from time to time, but as yet neither missionary nor native pastor has been stationed there; still this little band of Christians gather together in their various homes on the Sabbath, or on a week-day evening, to read and sing and pray. I doubt not the Holy Spirit meets with them.

Châng's father opposed the truth for a long time. At length the two sons came to Pautingfoo, the elder to engage in business, and Châng to be a native helper. The old man came to the city to visit his son who was in business, and Mr. Pierson invited him to the mission compound. Pleased with the invitation, he came, and was made welcome to a warm corner in Mr. Pierson's study. Day after day he came, and manifested much pleasure in this new experience of

sitting by a good warm stove, and, as opportunity offered, Mr. Pierson spoke to him of the Bible and a Saviour. At last it seemed as if he were actually thawed out, and he returned to his home "warmed and cheered." The next time Mr. Pierson visited Tàng Fêng, he had the privilege of receiving him into the church of Christ. Now he is a genial, happy old man, and parents, children and grand-children daily worship the living God.

For the last three years Mêng and Châng have been more or less with the missionaries as native helpers, and when we arrived last November, they were here to welcome us to this heathen city. Mêng's oldest son is now in the boys' boarding-school at Tungcho, where his name usually stands at the head of the weekly "roll of honor." The highest desire of his life seems to be to preach the Gospel to his own people. Mêng receives letters from his son sometimes, and he is sure to come and show them to us, his face all aglow with joy; for he loves the boy, and so much the more because he is fitting to preach the Gospel. Mêng is not yet fifty years old, but seems much older. He is truly a helper to the missionary, and highly prized by him. His wife we employ to do some household services, and she is very kind and willing. Sometimes her simple faith comes out in bits of conversation, and we have glimpses of the way she is being led. A few days ago she said that while she was trying to feel her way along into the light, and learning to read, she came upon the promise, "Whatsoever ye shall ask, believing, ye shall receive;" and after that when troubled to make out the meaning of the words, she would just kneel down and ask God to help her, and there was sure to come along some one who could read it to her or tell its meaning.

One day when questioned about her belief as a Buddhist, she said that her very highest desire and object in worship was, that after death she might be born again into a higher position—one in which she should have less trouble; and that by no means she should be born as a degraded animal. Then she spoke of the Buddhist priests, and said that they opened their service by beating on a wooden drum and singing,—

" True gold fears not to melt,
Nor silver pure the smelt;"

or this,

"When cock-crow wakes the day to busy round,
Let each in Buddhist temple first be found."

May the time soon come when these Buddhist priests and the myriads who follow their meaningless ceremonies, shall rather lift their voices and sing with the Christian world,—

"Praise God, from whom all blessings flow,
Praise Him all creatures here below."

TURKEY.

LETTER FROM MRS. CLARK.

THE letter recently received from Mrs. James F. Clark, of Samokov, gives an interesting account of her return to that place, and a missionary tour made by herself and her husband. We have space only for the following extracts. It will be remembered that our missionary families were obliged to leave Samokov last October:

"After our long exile, all the families of the missionaries are again in Samokov. So nearly have we already fallen into the old routine of work, that it is difficult to realize that we have been absent so long, or that so many and important changes have taken place in this country during the time. We (Mr. Clark and myself) were the last of our number to reach Samokov. We decided to leave our children in Constantinople, to remain in school for a little longer time, and improve the opportunity to make a tour of a month among our Protestant friends; which plan we accomplished, and so one great longing of my own heart during the past months has been accomplished, giving me special occasion for thanksgiving. After all we have seen of destruction and loss and suffering during this tour, it seems really a marvel to return and find Samokov, with our homes, so mercifully preserved. We had anticipated in only a slight degree, comparatively, the terrible suffering and almost total loss of the people (especially at Yamboul) at the hands of the Turks, as the approach of the Russians to the city became certain, in being compelled to leave their homes, the sick and the well, the young and the old together, to find refuge from house to house, from yard to yard, and from quarter to quarter in the city, for more than a week exposed to the severe cold of winter, alike night and day. When the Turks fled as the Russians entered the city, and the people could with safety return to their homes, it was to find their houses, so many as remained standing, thoroughly robbed of everything. . . . The spirit which our friends manifested in view of all their loss, was quite as touching as the recital of their painful experiences. They said, 'It came to this, that we did not care for any earthly possessions we had. We said, "Let the Turks take all." Our only prayer was, that God would protect our *lives* and our *honor*.' I said, 'Tell me, did no one of your number suffer?' The reply was, '*No, not one*. God heard our prayer for every one, and we are thankful.' The sentiment of each heart seemed to be, 'I have no fear; God will not leave us without bread. He has taught us a lesson to care less for worldly riches, but to be more careful to lay up treasures in heaven.' We believe, as we told them, that their loss of earthly treasure would result in their

incomparably richer gain. We saw friends in eight different places, and heard the repetition of a similar experience—flight from home to the mountains through deep snow and a trackless way, to spend, in some cases, nine successive days and nights with the little clothing and food for their comfort and sustenance which they took with them, constantly in fear lest through kindled fires, or through other means, their place of retreat should be discovered. Then we felt the fuller meaning of the words, ‘Pray that your flight be not in the winter.’ Those who were previously permitted to make their retreat beyond the Balkans *unpursued*, and find a tarrying-place unmolested until the storm was passed, had far less of suffering.

“The call everywhere was for workers, no less among the women than among the men. It seemed wonderful to see the dear sisters going out to their vineyards, carrying their little infants, to work all day, and yet ready to delay in the morning for their lesson in reading and writing. Their ambition, perseverance, and improvement too, is really surprising. The prospective re-opening of the two schools in Samokov, threatened them with the loss of their helpers, which was in every instance a great trial. Earnestly they plead not to be left without a teacher, which in several cases seemed inevitable, and was a heavy burden upon our own hearts. Formerly the women have said, ‘In the winter we are thankful for a Bible-woman; but other times in the year we have so much work in the field that we have no time to learn.’ Now they mourn being left without their Bible-woman, and pray that some one may be sent. They say, ‘In the morning we have time, and at night when we come home we want some one to read and pray with us, and to teach us.’ The dear workers, alike sowers and reapers, who have come from Bansko and the villages around, where they have spent their long vacation since school closed last year, although most happy and grateful to gather back into their school home, think and speak very tenderly of the dear women they have left, who gave them up so reluctantly. . . .

“It is delightful to see the happy satisfaction which the old scholars manifest in returning. The numbers of applications for admission has never been so large before. The number, also, of those entirely dependent upon charity for support in school is large, owing to the general loss of all worldly possessions. Such we rejoice to aid to the extent of our own private ability, and with other means contributed for this object. There is special encouragement in our work. Prejudice is passing away. The pleading call for Bible-women is increasing. It is reported that girls are being gathered to be educated in Russia. In view of these circumstances, and

others of a similar nature, it seems specially desirable that we should now use every means for holding and strengthening our influence."

CONSTANTINOPLE HOME SCHOOL.

THE Annual Report of the Western Turkey Mission for 1877, just received, gives the following cheering intelligence of the Constantinople Home School:

"During the last year all the schools, of every nationality and grade, in Constantinople, have had the greatest difficulties to contend with from the effects of the war on the state of the country. The highest Armenian school has been closed, from want of pecuniary support. Robert College has been enabled to hold on its way, but with a considerable diminution in the number of its pupils. This, we trust, will be but temporary, and a new career of greater prosperity than ever will open before it.

"Much encouragement as to the future of the Home Boarding School for girls in Scutari is afforded by the fact of its advance somewhat in the number of its pupils and its manifest gain in reputation and influence. At the close of 1877, it had twenty-six boarding and thirty-one day pupils. The amount received from the pupils themselves in payment of tuition fees was 43,940 piasters, or \$1,951 in gold. The progress of the scholars in study and their development of character have been such as to give gratifying reward to the ladies in charge for their unwearied and skillful labor. Several of the older pupils are regarded as having become subjects of renewing grace."

Rev. Mr. Barrows, of Constantinople, writes, July 17:—

"The examinations of the Home School closed last Thursday. They were in all respects most satisfactory, reflecting credit both upon the ladies who have the care of the institution and the pupils that have been gathered into it. Could the ladies of America, who have put this school on such a solid foundation, have been present at this gathering, I am sure they would have felt a just pride in what, through the grace of God, they have been enabled to accomplish here. This school is one of the noblest institutions in any land."

TWO WEDDINGS.

A HEATHEN WEDDING IN FOOWHOW, CHINA.

BY MISS A. L. PAYSON.

Two days since I attended a wedding—a purely heathen ceremony it was—at the house of a wealthy Chinese merchant in the

suburbs of the city. The bridegroom was the fifth younger brother of the gentleman in whose spacious dwelling the marriage took place, and was about twenty years old. The bride was quite small, and past sixteen. Music was furnished at intervals during the whole day—if the noise of several small drums, cymbals, two or three squeaking fifes, all indifferently played upon, can be dignified by the name of music. As each guest entered the gate of the courtyard in his sedan chair, his arrival was heralded by the clangor of drum and cymbal, and he was honored in the same way at his departure.

After the guests had waited nearly an hour, "the lady of good reputation" arrived—an elderly matron, robust, well-dressed, rich, of good family, and the mother of numerous sons. Such an individual is invited on these occasions to assist the bride in emerging from her sedan, and in leading her into the private room, where she remains a few moments before the nuptial ceremonies begin. The presence and co-operation of such a highly-respectable matron are supposed to bring much future good fortune to the bridal pair.

The explosion of fire-crackers in the court, and a vigorous burst of melody from the musical instruments, announced the arrival of the bride, whose sedan was almost hermetically sealed on every side, was gorgeous in red and yellow, and adorned at each corner with long, bright-colored tassels. It was deposited in the reception-room, where we were all seated, and the bearers having departed with the poles by which it was borne, it formed a decided ornament to the room. A tiny, well-dressed girl, about six years old, stood at the side of the sedan. "The lady of good reputation" informed me that somebody—I cannot say who—had paid seventy dollars for her. After some delay, a small boy opened the door of the sedan, and the bride came out from her miniature prison, dressed in elegant garments of crimson silk, richly fringed and embroidered, with a thick red silk veil covering her head and face. Leaning on the arms of two attendants, she stumbled along on her bandaged feet as well as she could, and vanished from our sight.

The sedan was then removed and a table brought in, on which were placed a censer holding lighted incense sticks, two plates of fruit, two cups of wine united by a string, and at each corner a tall red candle, burning brightly in the broad daylight. The bridegroom then made his appearance, dressed in a dark satin robe reaching nearly to his feet, and wearing a black hat with red fringe on the crown. The bride, still veiled, was led out of her room, and, aided by her two female assistants, knelt on a red rug in front of the table, the bridegroom doing the same on his red rug. Both knelt and bowed their heads to the ground four times; then changing

places, they knelt and bowed again in the same way. This is called "worshipping Heaven and earth." The bride's two attendants aided her in kneeling and rising; and a third, while calling down blessings on the bridal pair, lifted the cups of wine and gave the bridegroom a sip of the beverage. It is usual for the bride to drink from the same cup, but on this occasion she did not. In a small basket near by there were a pair of money-scales, a foot measure, chop-sticks, and three hard round cakes, which are always seen at weddings, but never eaten. These articles the mistress of ceremonies took up and held a moment in front of the bride, as they are supposed to bring with them peace and prosperity to the youthful pair.

The ceremony being thus concluded, the bride was led into her private room, her veil was removed, and the guests were admitted to a close inspection of her dress and appearance. She stood, as is always proper at such times, motionless, with eyes cast down, as if in a tableau. Her face and neck were pearly white, owing to a profusion of powder; her lips were stained with carmine, and her head was literally covered with gilt and silvered flowers and long strings of pearls.

Later in the day there was a grand supper. No cloth was laid, but the food was placed on small tables, each of which accommodated eight guests. The refreshments were composed chiefly of soups and stews, with choice meats and vegetables cut up in mouthfuls, and arranged on the tables in so many small bowls and plates that scarcely a spot was left visible. The central dish on all the tables was a tureen containing some kind of soup—birds' nest soup with boiled pigeons' eggs in it, and one made of shark's fins, which are very highly esteemed. With this, the wedding ceremonies came to an end.

A CHRISTIAN WEDDING IN JAPAN.

BY MRS. E. S. DE FOREST.

In contrast we give a description of a wedding in Japan, to show how, step by step, the people are progressing towards Christian ideas and customs. Mrs. De Forest writes:—

"The wedding took place on one of the days in which Dr. Adams meets with the native physicians in the dispensary, which is also the chapel. When the consultation was over the church-members put the room in order, and spread down a rug,—which was presented to the married couple after the ceremony,—while we ladies met at Mrs. Leavitt's, to tie a few festoons and arrange flowers and bright red berries, so that they might be quickly put in place.

An hour before the marriage saw us busily engaged with hammer and tacks, while the audience were gathering, very much interested in that part of the performance.

“As the time for the appearance of the bride and groom drew near, Mrs. Curtis played the organ,—which had been lent for the occasion,—and the company, sitting on their feet, as usual, lined the room two deep, leaving just space enough for two people to pass through the centre. Another church-member and his wife acted as groomsman and bridesmaid, as they came into the room and stood upon the rug under the festoons. The bride had on three dresses. The outer one was of dark crape, lined with white brocaded silk, and belonged to her older sister; the next was of white silk, and the inner one was of some darker color. The folds around the neck were all white, extending nearly to the waist, and the only foreign thing about her was flowers at her throat and in her hair. The groom also had a bouquet on the place that would have been the lappel of his coat, if he had worn such a garment.

“The pastor gave out a hymn, which was followed by prayer and another hymn, and then he read of the first marriage in Eden—a story that was new to many in the audience, as Genesis is not yet entirely translated. This served as a text for a wedding sermon, showing what marriage means to Christians. A part of the marriage service was then used—‘for better, for worse; for richer, for poorer; in sickness and in health,’ etc., the translation of which made quite a little speech. After another prayer and singing the benediction was pronounced. Friends then gave their congratulations, confectionery was passed around, and a very pleasant social hour followed. When we left we felt that a new step had been taken in the education of the native Christians, and that they had a higher idea of marriage than ever before. One of them said to us, that from the Mikado to the lowest coolie, a wedding without drinking *saki* was a thing unknown.”

INDIA.

A NATIVE CHRISTIAN WOMAN.

BY MRS. S. B. CAPRON.

WE are permitted to publish the following private letter from Mrs. Capron:—

“My dear and long-loved teacher Mariammal has finished her service of love, and has gone to her home—and ours—in glory. She died, as the earthly record usually is, Friday evening, January 4th, at half past nine. It was a great shock to me, and has sorely un-

settled me. Few native Christians have deserved the love and honor that she has carried wherever she has been. I have loved no one as much. She was known to the missionaries by her boarding-school name of Virginia Donaghe.

“When Mrs. J. E. Chandler had charge of the Madura Girls’ Boarding-School years ago, her father brought her a slender little girl, to place her in the school. Mrs. Chandler gave her the name of a young lady in New Haven, Conn., who had died, and who was expecting herself to be a missionary to China. The mother, Mrs. Donaghe, has constantly remembered this namesake, and on my return in 1874, I brought her a valuable present from her friend. When I came to Madura, in 1857, she was in the graduating class, and esteemed by every one. She had a fine voice, and led the singing in the church.

“When I assumed charge of the school, on Mrs. Rendall’s going to America, I put her in charge of some of the classes, and gave her special training in certain branches, hoping to see her rise to be a valuable teacher. Mr. Capron was then placed in charge of the Mana Madura station, and as she was the only girl in the school from that station, he took great pride and interest in her. Her affection for him, and his interest in her, has always been something beautiful to see.

“While I was thus starting her on her career, her father came from his village with the man whom she must marry. She did not want him. He was well-to-do, but he was uneducated; and I well remember how we spent one whole day in trying to sustain her in opposition to the scheme. At night she succumbed, and in a month was married, and went far from Madura. The bright days in her new life were when Mr. Capron went to her village in his circuit. Her husband was irritated at her refinement and education; he could but feel how far below her he was; he was, in truth, below her, and her life was miserable. She had one frail little daughter, who grieves sorely to-day.

“After some years of this weary struggle, her husband took from her the marriage badge and tied it upon a miserable woman. Mariammal took her child and came to her father’s house, which was only seven miles from Mana Madura. I had just started my school. She coveted the place of mistress in it, and besought me to receive her, that she might never again cross that man’s thresh old. This was in 1868. We wanted her, and she wanted to come, but Mr. Capron would not do anything hastily. He told her to go to her father’s house, and at the end of six months, if her husband wished her to leave him, we would take her. This was done, and she came. What an unspeakable comfort she has been ever since!

She had charge of my girls' boarding-school in 1872, when we went to America. While we were away she lived with her aged widowed mother, having a small day school, and our return was the bright anticipation to be joyfully realized. She not only conducted the girls' boarding-school, but taught classes in the boys' English school, and visited houses in town.

"All this was going on when Mr. Capron so suddenly left us. To her it was unspeakable sorrow. She besought me not to leave Mana Madura station, where we had done our best work; but when she found that I was coming to Madura, she said, 'I will go with you wherever you go.' She was twice offered double the wages I could pay her, but love was more than money to her. I put her in charge of one of my high-caste girls' schools. It was run down, and the attendance irregular. In nine months she brought up the numbers, and had high praise from the Inspector of Schools.

"Friday, December 28, she conducted the woman's prayer-meeting in Miss Sisson's absence. The women said that it was a wonderfully interesting meeting. On New Year's day she came, with all her children, who sang beautifully. On Thursday evening she came to me and said, 'I should like to see Secunda Malai; and will you let me take your bullocks?' I told her she should have them for any nearer ride, but that it was too far to go to Secunda Malai. Friday morning she was attacked with cholera. Oh! what a mystery! There had been no cholera—and there has been none since. After asking me for my bullocks Thursday evening, she went to see Christiana. She stayed for two hours, and talked of our Mana Madura life, saying that since Mr. Capron died death had no terrors for her—that she anticipated so much in seeing him the same unchanged, faithful friend.

"This was her last visit. I found by ten o'clock in the morning that she was in danger. We did everything. At three o'clock she said to her daughter, 'I shall now die. Be the same God-fearing child that you have always been; and if you can, live near Ammal.' All day long two thoughts were constantly in her mind, and she constantly gave expression to them. One was, 'I shall see Master—I shall see Him soon.' When I went to her at two o'clock, her eyes were closed; some one said, 'Ammal has come.' She opened her eyes, made a salam, and said, with a wonderfully bright smile, 'I shall see Master.' It seemed as if she were going only to Madras. I said, 'The women are having their prayer-meeting now.' 'I led that meeting last week,' she replied.

"Another thought on her mind was the coming of her divine Lord. So confident was she of the time of her departure being at hand, so consciously ready for it, that she seemed to feel that she

was going to recognize the Lord Jesus even through the veil of the flesh. She would say, 'Jesus doesn't come;' 'Jesus has not appeared yet;' 'Jesus has not come yet.' About three o'clock she said, 'Jesus will reveal himself at the time of death,' and seemingly gave up all watching for him, and waited his time. As her daughter was weeping bitterly, some one said, 'Cannot you comfort her?' She looked earnestly at her and replied, 'There is a great distance between us,' so far did she seem from all worldly care.

"At six o'clock, when I went to her she described her suffering for breath with great distinctness; then looking at me she said, 'I cannot sing.' She evidently felt like singing her way through the river of death. I said, 'You will surely sing again; you will sing in glory. It is no sorrow for you to go on before us; it is we who are left behind that must learn to do without you.' At half past nine I went once more. I knew I could never see her alive again. She was quiet after two hours' wild delirium; her breathing was faint. Soon Mr. Rendall came over, then the medical assistant, and within ten minutes all was over; the dear faithful sister in Jesus had surely beheld him. Savarantherum could not look at her mother at the last. She covered her face, and would ask, 'Is she gone?' At length, fearing the fearful shriek that is so common, I took her out of the room, and said, 'Such grief as yours can have no expression; you can only sit dumb at Jesus' feet.' Not a sound escaped her. She was a beautiful example to all Christians, for we all know what a terrible loss this was to her.

"Early in the morning, Pastor Cornelius and Mr. Rendall conducted funeral services at her house, and then my bullocks carried her to the grave. Saverantherum sat on the ground like a statue, and watched the procession moving out of the compound. When she came over at evening, she said to me, 'It is a new world, like, to me. I have a great dark feeling come over me, and then I go to Jesus and get comforted, and stay comforted a little while, and then the dark all comes again.' Dear, simple child!

"The heathen woman who collected the girls for the school came on Monday morning. Said she, 'I never saw such a dying. She kept saying, 'I am not afraid.' I should like to die such a way, and go where she is; I should like to learn how.' The school-girls say, 'We have had other teachers who would tell us to study, and lie down to sleep themselves. This teacher said we must never forget that God's bright eye was upon us.'

"If we had lived our lives in India only to form, through God's grace, such a model of a native Christian woman, it would be enough. It is a satisfaction to look back over it all, and I thank God for her bright example and consistent life."

Our Work at Home.

EXPERIENCES OF THE HILLSIDE CLUB.

BY MRS. M. B. NORTON.

(CONCLUDED.)

Snow lay on the ground, and the frosty air had brought out the crimson of clear complexion and the sparkle of young eyes of the group that gathered, one day in early March, about the open wood fire in Sarah's cosy sitting-room. The girls had passed a happy winter with plenty of employment in their leisure hours. They had not yet gone beyond the volume of *LIFE AND LIGHT* with which they began, although nearly every week there had been a paper based on information or suggestions found there. It had been proposed that they should take double the usual time for one afternoon, and devote it to a general review of what had been done during the winter, and Sarah had invited them to take tea with her on that occasion.

The secretary read a report, which told the story of the winter's study in a very attractive way; for even Hattie had learned that it wasn't such very hard work to write when there was something to be said. She also read the first and last of the papers which had been prepared and given to the club. These happened to be Helen Chase's, on one of the schools, and little Carrie's, on "Ways of Raising Money."

The first read was as follows :

"INANDA FEMALE SEMINARY.

"Mrs. Mary K. Edwards, destined for the Zulu Mission, South Africa, sailed from this country August 19, 1868, and arrived at Inanda, her station, November 18th following, having been exactly three months on the way. She described the scenery there as beautiful, and sometimes bold and picturesque. The people are represented as having been, twenty years before, in the deepest poverty and degradation, destitute of clothing except a scanty strip of blue cloth or antelope's skin, living in huts, having neither chimneys nor windows, with only mats on the floor for beds and wooden blocks for pillows. The women were bought and sold, so many cattle being the price of a woman. They were treated like beasts of burden. They must dig and plant, and carry wood, and make the huts. In spite of their degradation, they had been reached by

missionary labor. As they learned to love their Saviour, a desire for knowledge sprung up. The girls, especially, wished to learn; and two girls, one quite lame, were willing to walk forty miles to Mrs. Edwards' school—and they did walk twelve.

"Mrs. Edwards described her school-building as one story high; built of brick and roofed with zinc. It contained a dining-room, kitchen, sitting-room, school-room and six bed-rooms, each bed-room accommodating five or six girls. The grounds about the house were tastefully laid out and adorned with trees, shrubs and flowers. Twenty-two girls came to the opening of Mrs. Edwards' first term, each bringing her bundle of clothes in her hand. The pleasant school-room was furnished with desks and chairs, while maps, mottoes, pictures and a cabinet of fossils, minerals and shells adorned the walls. Their food was corn, with occasionally beans, sweet potatoes, or a little beef, by way of variety. The girls performed all the work of the establishment, even to the grinding of the corn in their hand-mills. They planted and hoed the beans in their little garden.

"They could read in their own language, and work simple problems in arithmetic, one class being in compound numbers. Other missionaries testified to the clock-work system of the school, commended the rapidity and accuracy with which the girls wrote their spelling lessons and wrought their examples, and spoke of the faithful religious instruction given by Mrs. Edwards. At latest accounts the number had increased to the full capacity of the house."

Carrie had chosen as her paper,—

"WHAT CAN CHILDREN DO?"

and this is what she read:

"Little Jenny went to a missionary meeting with her mother, and was so much interested that she resolved to start a mission circle. How they were ever to raise the five dollars she did not know, but she could do one thing toward it. Her allowance for candy money was two cents a week, or one dollar a year. She was so much in earnest that she very gladly gave up her supply of candy for a whole year, and put the money into the little green box. Afterwards she earned another dollar by sweeping and dusting the parlor every day, and that went in the same place. There is little doubt that with the help of some of her friends, the five dollars were raised before the year expired.

"Harry had a rich grandfather who could not afford to give any money to the missionaries, so he asked if he could have a potato,

and land enough to plant it in, and what it would raise for four years. That was readily granted, and the fourth year he had seventy bushels of potatoes to sell for the benefit of the missionary board.

"A little boy in Maine earned a part of his missionary money by sewing patchwork for his mother. Two other Maine boys saved eggs, and took a nice missionary pullet into partnership with them.

"One of Jamie's Christmas presents was a little iron bank to keep his pennies in. His first bank-full he wished to offer to the heathen, and went with his papa to Boston to the Missionary House, which he called the heathen house, to leave his money. Not long after two eager faces peeped into the missionary room. One advanced, holding a tattered copy of the *Echoes* in his hand, and stopping to read from a passage he had marked with his thumb, said, 'Is this the place it tells about in Jamie's Bank?' The other had the money for two boxes tightly clasped in his chubby hand. One said with a nod, in departing, 'Mother makes rosettes for slippers, and I can help her out of school, and earn fifty cents a week. The other said he could run errands and clean sidewalks enough to fill his box, and added, 'There's plenty ways of earning money!'

"Children in other lands can do something, too. In Aintab, Turkey, Pastor Krikore and his wife and their eight children formed themselves into a family missionary society, because they feared the people in America would forget them, and their preachers and schools would not be supported. One day the missionary saw them all coming to his house dressed in their Sunday clothes, as for an important occasion. When all were seated, and the greetings were over, the father explained that their family society had contributed enough to support a native preacher three months. Each then brought forward his offering, and even the baby held out her cent to the missionary.

"Some little children in South India worked every Saturday clearing up the yard, at a cent apiece, and gave their earnings for the support of a native catechist. Some Honolulu girls earned dimes and half-dimes by extra tasks of sewing, scrubbing and house-cleaning, until they had thirty-five dollars, which they sent to make their teacher a life member of the Woman's Board.

"I will select only one more incident out of many. In a Western Sabbath School a girl of fifteen earned ten dollars in a way few would have thought of. A prize had been offered for the best essay on giving. Her effort was judged the best, and she sent the prize money to the treasurer. Do we not agree with her when she writes:-

“ Give strength, give thought, give deed, give pelf,
Give love, give tears—and give thyself;
Give, give, be always giving;
Who gives not, is not living.’ ”

After the reading of this paper, it was stated by each member of the club, that, according to agreement, she had never gone beyond the first volume of the magazine for information in the preparation of any paper, and several affirmed that they had not used half the material afforded them on the topics they had chosen.

After some discussion, it was voted unanimously that the members of the Hillside Club should continue their meetings weekly, until they had become familiar with the contents of the volumes of LIFE AND LIGHT already published. With some minor variations of the plan of study, to which they still wished to adhere in general, and some additions to the programme in the form of provision for current missionary news, they looked forward with enthusiasm to their continued meetings, hoping they would prove more prolific of good than those already held, and resolved, by steady devotion and faithful work, each to do her share in making it so.

WOMAN'S BOARD OF MISSIONS.

RECEIPTS FROM JUNE 18, TO JULY 18, 1878.

MRS. BENJAMIN E. BATES, TREASURER.

MAINE.

Maine Branch.—Mrs. Woodbury S. Dana, Treas. Portland, Aux., \$5; 2d Parish, “Mission Circle,” \$30; Plymouth, “Mission Circle,” \$55; Bangor, Aux., \$4; 1st Ch., S. S., \$5.30; Bethel, 2d Ch., Aux., prev. contri. const. L. M. Mrs. Sarah J. Chapman, \$13; “Little Helpers,” \$15; Bath, Miss Annie L. Palmer, \$20; Newcastle, Aux., \$12; Gorham, Aux., \$30; Searsport, 1st Ch., Aux., \$15.50; Abbott, Mrs. A. Ridler, \$1; Winslow, Aux., \$19; West Falmouth, Aux., \$2; Kennebunk, Aux., \$16.75; Garland, a few ladies, \$9.37; Greenville, Aux., \$16.50; Sangerville, Mrs. Ballou, \$2; A Friend, 50 cents; Castine, Aux., of wh. \$25 const. L. M. Miss Margaret M.

Adams, \$30.60; Andover, Aux., \$3; Fryburgh, Aux., \$6.75; Warren, Aux., \$4.75; “Mission Circle,” \$2; Madison, \$5; Deering, “Givers and Gainers,” \$30,	\$354 02
<i>Yarmouth.</i> —1st Cong. Ch.,	10 00
Total,	\$364 02

NEW HAMPSHIRE.

New Hampshire Branch.—Miss Abby E. McIntire, Treas. Exeter, 2d Ch., Cl. little boys, \$2.05; Gt. Falls, Infant Cl., S. S., \$2.60; Greenland, Rev. Mr. Robie, from the late Mrs. Robie's purse, \$30; Hinsdale, Aux., \$8; Newport, “Mission Circle,” \$60; Salmon Falls, Aux., \$7; Troy, Aux., \$16.50; Bath, \$16.01,
 \$142 16 |

Total,	\$142 16
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VERMONT.

<i>Vermont Branch.</i> —Mrs. Geo. H. Fox, Treas. Rochester, Aux., \$16; "Mission Circle," \$5; Mrs. Moltrom, on her 76th birthday, \$2; Castleton, Aux., \$6.89; Rutland, Aux., of wh. \$25 by H. H. Farmer, const. L. M. Miss S. E. Farmer, \$40; Barnet, Aux., \$3.50; West Westminster, \$7; Wallingford, Aux., \$2; Essex, Aux., \$8; "Flock of Dears," \$5; Enosburg, Aux., \$12; Jericho, Aux., \$25; West Glover, Aux., \$8; East Poultney, Aux., \$5; Pittsford, Aux., \$40; Orwell, "Evergreens," \$10; Underhill, Aux., \$11.50; Waitsfield, Aux., \$4.75; Brandon, Aux., \$23; East Hardwich, "Band of Helpers," \$3; Middlebury, Mrs. Hulbert, \$1; Bradford, Aux., \$6; West Charlestown, \$2; Derby, Aux., \$3.50; Guildhall, Aux., \$1.45; Stowe, Aux., \$8 50,	\$260 09
<i>Halifax.</i> —A Friend,	1 00
<i>Lyndonville.</i> —C. H. Hopkins,	5 00
<i>Putney.</i> —Mrs. Abby S. Taft, \$2; A Friend, 40 cents,	2 40
Total,	\$268 49

MASSACHUSETTS.

<i>Andover.</i> —Chapel Ch., Mrs. H. N. Fay, for Madura,	\$10 00
<i>Berkshire Branch.</i> —Mrs. S. N. Russell, Treas. Pittsfield, 1st Ch., Miss Sadie Bissell's Pontoosuc S. S. Cl., \$2.50; South Adams, Aux., \$8; Housatonic, Aux., \$10; Curtissville, Aux., \$4; Dalton, Aux., \$11.02,	35 52
<i>Beverly.</i> —"Ivy Leaves,"	40 00
<i>Boston.</i> —Mrs. M. H. Baldwin, \$5; Mrs. Hayes' sch., \$16; Mrs. H. B. Hooper, \$3; Shawmut Ch., add'l, \$1.61; Park St. Ch., of wh. \$25 by Mrs. Ezra Farnsworth const. L. M. Miss Julia A. White, \$35; "Mission Circle," for Mrs. Capron, \$75; Mt. Vernon, A Friend, \$15,	150 61
<i>Boston Highlands.</i> —Immanuel Ch., \$6.10; Eliot Ch., Aux., of wh. \$25 by Mrs. A. C. Thompson const. L. M. Mrs. Mary L. Estabrook, \$29; "Eliot Star Circle," \$6; "May-Flowers," \$2; "Thompson Circle," \$3; "Ferguson Circle," \$2; "Anderson Circle," \$5,	53 10
<i>Bradford.</i> —Academy,	30 00

<i>Brookfield.</i> —Evan. Cong. Ch.,	14 00
<i>Chelsea.</i> —1st Ch., Aux.,	15 50
<i>Franklin Co. Branch.</i> —Miss L. A. Sparhawk, Treas. Sunderland, Aux., \$12; Buckland, Aux., \$5.25; Bernardston, Mrs. S. Sabin, const. L. M.'s Mrs. C. S. Bartlett, Upton, Mrs. A. F. Wells, \$50,	67 25
<i>Franklin.</i> —Aux.,	6 00
<i>Hampshire Co. Branch.</i> —Miss Isabella G. Clarke, Treas. Greenwich, Aux., \$21; Northampton, Edwards Ch., Aux., \$82; "Mission Circle," \$35; Hatfield, "Mission Circle," \$18,	156 00
<i>Harwichport.</i> —Mrs. Sarah R. Munsel,	2 00
<i>Haverhill.</i> —A Friend,	5 00
<i>Hingham.</i> —Evan. Ch.,	52
<i>Kingston.</i> —Aux.,	8 00
<i>Lawrence.</i> —Lawrence St. Ch., const. L. M.'s Mrs. N. W. Harmon, Mrs. J. L. Brewster, Mrs. James H. Eaton, Mrs. Charles Wainwright, Mrs. J. L. Partridge,	133 85
<i>Middlesex Branch.</i> —Mrs. Chas. B. Dana, Treas. Holliston, "Open Hands," \$164.90; Marlboro', Aux., const. L. M. Mrs. Delia E. Bucklin, \$25,	189 90
<i>Milford.</i> —"Busy Bees,"	3 00
<i>New Bedford.</i> —Aux.,	220 00
<i>Newton.</i> —Eliot Ch., Aux., \$125; "Mission Circle," of wh. \$25 const. L. M. Mrs. Lewson Chase, \$29,	154 00
<i>So. Hadley.</i> —Mt. Holyoke Fem. Sem.,	451 57
<i>So. Dennis.</i> —Aux.,	11 00
<i>Springfield Branch.</i> —Miss H. T. Buckingham, Treas. Blandford, Aux., \$60; Monson, Aux., \$30; Palmer, Aux., \$9.70; Sp'g 1st Ch., of wh. \$25 by Miss Mary Brewer const. L. M. Mrs. L. H. Mayott, \$70.82; Memorial Ch., \$27.50; So. Ch., \$97.51,	295 53
<i>Watertown.</i> —Aux., sch'ship,	30 00
<i>Wellesley.</i> —Wellesley College,	200 00
<i>Woburn Conf. Branch.</i> —Mrs. N. W. C. Holt, Treas. Billerica, "Willing Workers," \$16.40; Winchester, Aux., of wh. \$25 by Mrs. M. A. Herrick const. L. M. Mrs. A. H. Pond, \$57; Melrose, "Mission Circle," \$12.40,	85 80
<i>Worcester Co. Branch.</i> —Mrs. G. W. Russell, Treas. Clinton, Aux., \$18.98; Worcester, Ladies' Miss. Assoc., \$35.42; Athol, Aux., \$30; Oxford, Aux., \$12,	96 40
<i>Yarmouth.</i> —"Little Sea Birds,"	33 09
Total,	\$2,498 14

Fem. Dep. Armenia College.

Newton.—Eliot Ch., "Mission Circle," \$25 00

LEGACIES.

Legacy of Miss Lucy Lawrence, Falmouth, Mass., \$300 00
Legacy of Mrs. Dexter S. Taylor, Granby, to const. L. M. Emeline S. Taylor, 25 00

RHODE ISLAND.

Rhode Island Branch.—Miss Anna T. White, Treas. Providence, Pilgrim "Mission Circle," \$15; "Little Pilgrims," \$25; Beneficent Ch., \$5; Central Ch., "O. B. Mission Club," of wh. \$25 memorial gift for Mary Harris, \$105; Central Falls, Aux., \$2, Ch., \$79.87; East Prov., Aux., \$31.60; Chepachet, Aux., \$2.93, \$266 40
Total, \$266 40

CONNECTICUT.

Eastern Conn. Branch.—Mrs. J. C. Learned, Treas. Norwich, "Zenana Band," \$20; Broadway Ch., \$76.80; Norwich Town Lathrop Memorial Soc'y, \$35; New London, 2d Ch., \$27.11; Preston, Aux., \$5, \$163 91
Guilford.—Mrs. Lucy E. Tuttle, 50 00
Hartford Branch.—Mrs. Chas. A. Jewell, Treas Poquonock, "Willing Workers," \$34; Terryville, Aux., \$25; Rockville, Aux., \$95, 154 00
New Haven.—Center Ch., Aux., A Friend, 5 00
West Hartford.—Aux., 5 00
Total, \$377 91

NEW YORK.

New York City.—Tabernacle Ch., "Willing Workers," for Mrs. Bond, \$100 00
Total, \$100 00

NEW JERSEY.

Bloomfield.—Louisa W. Wood, \$5 00
Total, \$5 00

PENNSYLVANIA.

Philadelphia Branch.—Mrs. A. W. Goodell, Treas. Washington, D. C., "Ivy Leaves," \$30; Aux., \$58.62; East Orange, N. J., \$25; Phila., Aux., \$2; "Snow-Flakes," \$5; "Carrier Doves," \$30; Jersey City, 1st Ch., Aux., \$75.79; Orange, Aux., \$14.50; "Mission Circle," \$10, \$250 91
Total, \$250 91

DISTRICT OF COLUMBIA.

Washington.—1st Cong. S. S., pupil Harpoot, \$40 00
Total, \$40 00

OHIO.

Bridgeport.—Mr. Charles H. Tallman, pupil Ahmednugar, \$20 25
Windham.—Young Ladies' Miss'y Band, 50 00
Total, \$70 25

WISCONSIN.

Oakfield.—Aux., \$5.20
Total, \$5 20

KANSAS.

Lawrence.—Mrs. Hannah P. Simpson, \$2 00
Total, \$2 00

CALIFORNIA.

Sonoma.—Sallie, Fannie and Helen, \$5 00
Total, \$5 00

FOREIGN LANDS.

London, Eng.—Miss S. L. Ropes, \$20; Miss E. H. Ropes, \$20, \$40 00
Total, \$40 00

General Funds, \$4,435 18
Fem. Dep. Armenia College, 25 00
"Life and Light," 340 44
Weekly Pledge, 2 85
Leaflets, 2 43
Interest on Baldwin Fund, 450 00
Legacies, 525 06
Total, \$5,581 20

MISS EMMA CARRUTH, Ass't Treas.

In Memoriam.

AT Saxonville, after a brief illness, Mrs. Michael H. Simpson, a beloved Director of the Woman's Board of Missions, heard the call, "Come up higher." On Sunday evening, June 23d, she entered her heavenly mansion, there to learn

"What this shall be, to be God's heir,
Joint heir with Christ, her Lord in light."

As we saw the loved form lowered into the open grave in Mt Auburn, and heard the mandate, "dust to dust," we looked up, rejoicing in the sure hope of a glorious resurrection. While grateful for her promotion, we mourned for ourselves. The tears of keen bereavement fell fast, for no ordinary tie had been severed.

She was one of the original members of the Board, and was rarely absent from a meeting, and ever ready to bear her full share of labor and responsibility. The breach made in our missionary band is wide indeed, for she was always prompt and faithful in the discharge of duty, wise in counsel, sympathetic and responsive to every call, generous in giving pecuniary aid, and manifested a deep interest in every department of our work. She was never more earnest and enthusiastic in our cause than when she last met with us in June, and, to human view, had as fair a promise of future service as any one of our number.

When we assembled in July, each member felt personally bereaved. Her vacant chair saddened our hearts, for her singularly bright and cheerful presence had been a delightful boon for more than ten years, and all her walk with us had been characterized by a very sweet and gracious fellowship.

While she gratefully, lovingly heeded the Saviour's command to give "the Gospel to every creature," she was no less mindful of home obligations. In early youth she gave her heart to Jesus, and united with Park Street Church, Boston, of which she was a consistent and highly-esteemed member for more than forty-five years. The recording angel has the record of a beautiful life, glowing with an earnest, cheerful, unselfish spirit in the performance of duty, through all her domestic, social, benevolent and Christian relationships. Of her it was emphatically true, that she lived far more for others than for herself.

Though we miss her genial presence in our business rooms, our Board meetings and everywhere, SHE "YET SPEAKETH" in all she did and said while with us.

"Death but entombs the body; life the soul.
Death is the crown of life; death is victory,
And gives us more than was in Eden lost.
Our day of dissolution! name it right—
'Tis our great pay-day; 'tis our harvest, rich and ripe."

Thanks to our dear Redeemer, our precious sister YET LIVETH. She sees God's face, and serves him day and night in His temple, and "follows the Lamb whithersoever he goeth."

Department of the Interior.

TURKEY.

FROM SALONICA TO MONASTIR.

BY MRS. KATE M. JENNEY.

IN THE autumn of 1873, Mr. and Mrs. Jenney, accompanied by Mr. and Mrs. Baird, went to European Turkey, to enter upon missionary service at the new station of Monastir. Recent political events add interest to the following vivid description of the journey from Salonica. We hope in a future number to give additional statements relating to the people and the work among them.

"There are many who take us in vivid portrayal to the land of the Orient, and tell us of the glistening spires and resplendent domes of Constantinople. You have often, in imagination, sailed up its palace-lined Bosphorus to Bebek. You have feasted your eyes on the bluffs and ever-changing hills, till you reach Robert College. You have taken the shoes from off your feet at the vast portals of St. Sophia. You have traversed the labyrinthine bazaars till your eyes have grown weary of the variety of articles of merchandise.

"But to-day let us leave this great metropolis of the Ottoman Empire, and go into the western interior of Turkey. Three days and two nights of travel by water through the Ægean Archipelago, and we arrive off the harbor of Salonica. Thessalonica! We stand on deck with the seventeenth chapter of Acts open in our hands. The entire city comes into view some time before we reach it, stretching backward against the sides of the sea-fronting bluff, so that the houses stand one above the other in tiers, like the seats of an amphitheatre. Just as the anchor drops, we hear ourselves hailed in the English tongue by Rev. Mr. Crosbie, of the Scottish Mission Society, who has come to welcome us to the country, and to his home for the night.

"As we step on land, a motley crowd of men and boys, mostly Jews, assail us. Some are clothed in rags, others but half clad, and all, with hands extended, beg in a babel of languages for our bundles to carry, or for a "backsheesh." They fight and struggle and almost knock us over in their eagerness to get a few parás. But our friend has lived long enough in Turkey to understand that

moral suasion falls lightly upon such as these, and he lets his cane fall heavily upon a convenient shoulder; a stroke of policy which seems to impress all by-standers, for a path instantly opens before us in the crowd, and we are hurried on before it shall close again.

"Our walk is short; but, unaccustomed as we are to these round paving-stones, we are foot-weary, and it is a relief to find ourselves seated in the pleasant parlor of our host.

"A night of rest and a forenoon spent in preparation, and we resume our journey. The carriages are ordered and already at the door, one for the trunks and others for the missionaries. Why, yes, those are carriages, though they do look so like little emigrant wagons, and have no springs. But where are the seats? Oh, you sit on the bottom of the wagon. Double up your bedding for a cushion, put a travelling-bag behind you to lean against, and you are ready. Never mind if the carriage is short and cramps you—the relief at night will be appreciated all the more for that. Here is a bag of bread and box of meat; put these in, for we shall find no English hotels on the way. The Turkish driver lights his cigar, takes his seat, adjusts his fez, and we start on our journey of one hundred miles to the northwest. Oh these stones! We bound, we rattle, we shake; we attempt to speak, and bite our tongues; and the more we try to hold ourselves still, the faster and harder we strike against the bottom and rough sides of our bounding carriage. Can we endure all this? All this? Ay, *more!* The driver spurs his horses on till their speed satisfies his pride: he is freighted with foreigners, and must let it be known. At last the city gate is reached. Here we pay toll and enter upon an unpaved, even road, and draw a long breath of relief.

"The first half-day's journey is through fields of corn, wheat, barley and flax, and we pass a fig orchard now and then. Not far to the left of the road is Kara Veria—the ancient Berea. We open at the seventeenth chapter of Acts once more, and wonder as we pass if Paul and Silas, that night of their flight from the lewd men of Thessalonica, travelled this same way. And we rather long to turn aside and visit those noble Bereans, who received the fleeing apostle with such readiness of mind and ingenuous searching of the Scriptures, whether those things were so.

At night we reach Yenitsa, a little town, mostly Turkish, and paved with those dreadful stones; but we shut our teeth and rattle over them to the khan where we are to pass the night. Take out your travelling bedstead—a bundle as long as your arm and twice as large. We will stretch that out first and lay our wraps on it, to keep them from the newly sprinkled mud floor. Did you bring hammer, nails and string? Stretch the string from this side of the

room to that, and hang your clothes on it. Now for supper. We will serve it on a bed, which we can easily slip out upon this open verandah. There is less dust here, and the air is less stifling. Not very clean? No, but you will get used to that. Spread your newspaper table-cloth, put the rubber blankets down and sit on them. Now, with lively talk, happy laugh and bright, hopeful prospects to season our food, we soon forget the surroundings, and eat almost with a relish, for we have good bread and meat from Salonica. The horses are under our sleeping-room, and a hole is left in our floor, that the warmth may rise from them to the room above—and oh, the bites! So the night is spent in sleepless unrest. But gather up the bundles; get some one to pour water over your hands, that you may bathe your face and eyes; drink a cup of Turkish coffee, if you can,—you will want no breakfast yet,—and we are off. The air is fresh and invigorating, and we soon feel better. We lunch in our carriage, but at noon stop at Vodena, a beautiful spot at the foot of the mountains.

“We picnic here under a pomegranate tree, and pluck ripe fruit from figs. Our dining-room is a delightful shade in a garden of green grass and beds of gay flowers sloping down to a pebbly stream of rippling water; very like, no doubt, to that river yonder, away to the right, where prayer was wont to be made, and where Lydia first learned of Jesus through the preaching of the missionary apostle.

“Philippi is now in ruins, but the seed of truth scattered by that river-side has found fruitage in every city, town and village of Macedonia. But oh the tares that have been sown! Shall we with the sword of the Spirit be able to root them out? But we must reach Ostrevo before nightfall, else we shall be obliged to camp under the open sky, shivering in the chill of the cold mountain air, and liable to the intrusion of mountain robbers; or else ride in the dark along the narrow road with its threatening precipices on either side.

“Far down in the little valley below us a silvery sheet of water greets our thirsty gaze, as it lies shimmering in the slanting rays of the setting sun. It is beautiful Ostrevo Lake, several miles in length. It will be a delightful place here, at this khan which we are nearing. Let us take a room overlooking the lake. Again we are unloaded for the night, and we must get a supper here, for our provisions have given out. The bill of fare is bean soup and bread, and it is served in one rough, yellow bowl, on the center of a little, low, round table about as high as a stool. We seat ourselves around it on our rubber blankets, and take our wooden spoons into our hands, prepared for war! But alas! alas! black, gritty bread,

and soup so full of vinegar and black with pepper, that we cannot eat it.

"The next day we spend in trepidation. The brigands are about us. Two men have been killed and one wounded on the way we go. We are advised to stop awhile at the village; but the talicagee unlocks his box of ammunition, adds another dagger to his belt, hangs two revolvers at his side, lays his gun at his feet, lights his cigarette, and we are off.

"Watch that rustling among the thick brush with which the sides of the hills are wooded. What a splendid place for a brigand to hide in! It is a charcoal-burner, no doubt; see his fire a little beyond. The report of a gun startles us, and the driver lashes his horses into their utmost speed. We glance back, and see men in red knee-pantaloon, red leggings, and a kind of frock made of many yards of white cloth, gathered about the waist and falling to the knees. They are Albanians, armed with knives, revolvers and guns. Our hearts stand still. They are in the distance, but will they not gain on us? Are they the dreaded robbers? We do not learn; but after this we watch fearfully the caves in the mountain sides instead of enjoying the scenery, and we are glad when we begin again to see the cultivated fields, the sheep-cotes, and a clump of houses in the distance.

"We spend our third night at a lone khan on the plain. There is but one room, and the gentlemen camp out doors. In the morning we resume our journey over an even, well-built road, called the "king's highway." It is market day, and the village people are going into town. The women are dressed so nearly alike that we can describe all at once: A short homespun gown of thick white woolen, embroidered in bright red down the front and around the bottom, the straight flowing sleeves trimmed like the skirt, and across the back a braided piece of dark cloth. The apron is a long, straight piece of striped carpet. A gay handkerchief covers the hair, which hangs down in one thick braid behind, and is lengthened out with a coarse kind of thread till it reaches far below the waist. Some wear several strings of yellow coins about their necks and across their breasts. But the most useful part of their wardrobe seems to be the belt, which consists of several yards of thick cloth, wound around and around the waist, forming a receptacle for the eggs, yarn, or the one or two chickens, which they are taking several miles to market. Their shoes are generally carried on top of their heads, and used only on the paving-stones of the streets. Their hands are not idle while they walk. Some hold the distaff and dexterously twist the yarn, while others knit the stockings, commencing at the toe.

"The men wear white pantaloons and a long coat of sheepskin, with the wooly side next the person. The shoes, also of sheepskin, are bound to the feet with many cords. A red fez or scull-cap crowns the long, disheveled locks, and completes the toilet of the man. The men ride the donkeys, while their wives walk by their sides and carry the children.

"These are our people, Bulgarian villagers. They do not own the land which they cultivate, but live in clusters, and till the farms about them for the rich Turks.

"But now we are fairly in the city. People run to the windows, to the wall gates, to the street corners, to see us rattle past. We see the eager eyes of the imprisoned watching us from behind the bars of the many little windows. These are not jails, they are homes; the windows are ironed for safety. The streets are very narrow, and the yards are entirely shut off from view by the high walls; but occasionally through the open gates we catch glimpses of green grass and bright flowers. And this is the city of Monastir, which is to be our home."

MICRONESIA.

LETTER FROM MRS. STURGIS.

WE ARE permitted to give our readers a few extracts from an interesting journal letter from Mrs. Sturgis, of Ponape, one of the Caroline Islands. Under date of April 10, 1877, referring to a recent tour made by Mr. Sturgis and herself, she writes:—

"We spent four days at our old home at Kiti. Fifteen years of our married life were spent here. Here three of our children were born, and here the precious dust of two of them reposes; so you may be sure our hearts were full of tender memories of the dead, and also of the living from whom we are so widely sundered. It was my first long visit there since my return to the islands. Native friends were very glad to see us, and did all they could for our comfort. I was especially gratified to see the change in many of the people who formerly opposed our teachings. Two of the most important chiefs were baptized a year ago. It was my first meeting with many of those who are now church-members and praying ones. Most of them appear well, and we feel that we have great cause for gratitude that we are permitted to reap in due time, though the harvest seemed long delayed.

During our stay at Kiti we dined one day with the son of a former chief. He is one of our pupils at Oua, but spends his vaca-

tions at home with his mother. She has a large house built in foreign style. They, with another chief and his wife, sat with us at a table, which looked quite homelike. We were regaled with pigeon soup, fowls, pigeon and pork, roasted or stewed, and with various forms of bread-fruit, yams, bananas and rice. Our dessert consisted of coffee, pancakes, arrow-root pudding and pineapples. The man who prepared and served the repast was a native who had served on board a vessel, as cabin boy and steward, during a four years' cruise.

“MAY 3d.

“The time of the singing of birds has again come to you, and I doubt not you are rejoicing in it. This season is less agreeable to us than some others, because we feel the heat more. While the trade winds prevail, from the first of December till May, is our dry season. During a part of the time rain falls almost every night, while the days are all bright. Then come occasional showers, and the constant and often cool breeze makes the weather delightful. But almost every year there is a period of six or eight weeks when no rain falls. Vegetation is so dense that it is only slightly affected by the drought, but our water-casks and springs fail, and we all rejoice when the heavens give rain once more. When the sun shines and there is little breeze the heat is exceedingly oppressive; but the wet season soon returns, when we have rain nearly every day, and sometimes for several days without intermission.

“We have had a pleasant week of school. Many of the pupils come from our out-stations. I superintend an afternoon session of about two hours, and enjoy it much. The fifty or sixty who attend seem very anxious to learn. The teaching is done mostly by four of our advanced pupils. I regret that Mr. Sturgis must give so much time to the school, because it seems important that he should devote himself to the translation of the Bible. He thinks however, that the great work just now is to train many of the youths to be teachers and preachers. We have already in this dialect Genesis, Exodus, the Gospels, Acts, Galatians and Titus. The manuscript of the Psalms, which was nearly ready for the press, was lost in the wreck of the *Morning Star*, and has not yet been replaced.

“JULY 7th.

“I must tell you something of our observance of the glorious Fourth. We have for years tried to have a celebration that would interest our people. This year eight of the nine Sunday Schools on our side of the island met at our nearest out-station. Each class in each school recited in concert something prepared for the

occasion, and the infant classes answered questions. This, with a song appropriate for the day, filled up the forenoon. The church was not large enough to hold all the schools at once, so the largest one, after recitation, marched out with its banner, and two smaller ones that had been standing where they could see and hear, took its place. At the close of these exercises we separated, and all attended to the discussion of the stacks of food that had been provided. Judging from the clatter of tongues, which, as our dishes were banana leaves, took the place of the clatter of plates among you, this was not the least agreeable part of the day's performance. I have heard it said that a good cup of tea is the best thing to make people sociable; but I am inclined to think that sugar-cane juice is quite as good. Some of the food had been arranged quite tastefully. The road from the water side up to the church, was lined on each side with bunches of bananas and pineapples strung on poles. As there are forty varieties of bananas on the island, of various sizes and colors, and as the pineapples here are the largest and richest that can be found anywhere, you will see that they made quite a show. The long baskets made from branches of the cocoanut tree, and filled with baked pigs, bread-fruit, yams and fish, were doubtless quite as pleasant a sight to the Ponapean eye. Four foreigners were present. One of them had provided coffee for his friends and for some of the chiefs. A table was set for the royal family, but most of the people partook of their food in their favorite mode—seated on the grass. Mr. Sturgis went about among them and saw that all were waited upon, and then we had our quiet meal together.

“After dinner, under an awning of cocoanut branches, our scholars entertained us with a variety of performances, including gymnastics and native songs. In these, time was kept by the hands and by fancy paddles. In the largest company of performers there were nearly eighty men and boys, and the whole exhibition was very fine. We wished our home friends could see them. One of the schools gave a representation of the dancing of Salome and the beheading of John the Baptist, which, gotten up by themselves, was rather a farce than a tragedy; but the natives thought it very fine. The day was showery, which was quite a hindrance to its full enjoyment, as the temporary roof was not rain-proof. On this account, the young man who devised the performance just mentioned was unable to slay Goliath, as he had planned; but we assured him that there had been quite show enough for one day, and it was as well to reserve the execution of the venerable giant for the next “Port Jular.” We really enjoyed the day ourselves, and the people set it down as a memorable one in their calendar.

“JULY 16th.

“We have much encouragement, dear friends, to continue praying, as I trust some of you do, for my Sunday School class. It now numbers about twenty-five, and I am greatly pleased with the change that has come over it. All but two or three are so attentive that it is a real joy to teach them. Many of them are children of church-members, and I hope that God is working on their hearts. Some seem to be growing Christians, and are a real comfort to us.

SEPTEMBER 3d.

“Much has been transpiring in our little world for some weeks past, of which I should like to tell my dear friends. In the first place two courtships have been going on under our eyes which we have watched with much interest. In each case the girl is a year or two older than the young man; but it is rather fashionable here for the lady to be the senior. As matches are usually made in these islands, the bride has little choice, but marries a man selected for her by others, often with no acquaintance whatever. In the cases referred to, the parties have all been in school together for more than a year. To me it has seemed that they had very little to say to one another. The most marked attention shown by one of the young men has been to send the lady occasionally a basket of food. According to the customs of Ponape, if the lady accepts such gifts she is considered as betrothed. These young couples have been engaged for several months—quite a new thing in Ponape. The double marriage took place last Thursday evening. Mr. Logan, assisted by Mr. Sturgis, performed the ceremony, and a German naturalist and artist living on the island showed us his magic lantern views. There was quite a gathering of the natives, and we had a torch-light procession with transparencies, and illustrations of an Eastern wedding. The brides were dressed in thin material, with wreaths of white flowers on their heads, and looked very pretty. We all enjoyed the occasion greatly.”

The return of Mrs. Logan, who had spent a few months in this country on account of ill health, is mentioned at a later date as an occasion of great joy in the mission, as was also the arrival of the mail, which, it will be remembered, is welcomed but once in the year at those distant islands, through the agency of the Morning Star.

ANNUAL MEETING.—The Tenth Annual Meeting of the Woman's Board of Missions of the Interior, will be held in Kalamazoo, Mich., November 6th and 7th, 1878.

Home Department.

HOW CAN I GIVE?

FROM a valued correspondent we have received the following communication, which may help some to answer the question at the head of this article.

"Even in the midst of selfishness, the signs of the times are hopeful. The awakening of many hearts to deeper thought and liberality, is manifested in the spontaneity of their offerings, and in the ingenuity displayed in them. Several facts have recently come to my notice which illustrate this statement.

"A warm-hearted woman in Connecticut, whose sympathies are with the foreign missionary work, made with her own hands seventy-five aprons, the avails of which brought into the treasury of the Lord the sum of fifty dollars. Another friend of missions in central Iowa was possessed of jewels of considerable value. A quickened sense of her debt of love to Christ for the conversion of her husband, prompted her with a glad heart to consecrate them all to the same blessed cause.

"A very poor woman in Wisconsin, 'studying how she might get something to give,' hit upon the plan of saving 'the eggs which her hens laid Sundays,' and thus accumulated 'quite a little sum.' Her plan was communicated to a neighbor, who also adopted it, and thus realized eight dollars for benevolent purposes.

"Still another, in one of the Interior States, saves the avails of her paper-rags for missionary money. Her last contribution was two dollars.

"Some, in memory of the dear ones whom the Lord has called home, contribute for their sake; some give tithes; some all the nickels that come into their possession.

"One dear woman kept a 'consecrated bag' where her mites for the Lord were deposited; while another, with every reading of God's word in her private devotions, contributed a penny, and offered a prayer that through her 'little gift' this precious word of God might be blest to some poor heathen woman.

"On birthday anniversaries, and especially on the holidays, many of us send to friends, far or near, tokens of love, often involving much expense; but who of us ever think of casting the same amount into the missionary treasury, to aid in carrying a knowledge of this Christ, whose birth we celebrate, to women in heathen lands?

M. G. M."

WORK OF THE "WILLING HEARTS."

OUR children's meetings never were so pleasant as they have been the past season, all have shown such vivacious interest in what has been done or proposed. We have met Saturday afternoons, every two weeks through the winter, when the day has been favorable. At the beginning of each afternoon we have taken pains to secure three-quarters of an hour of real missionary meeting, with singing, prayer and talk about missions. We tried to take up the country of Japan quite thoroughly. Then two or three of the girls and boys have been requested beforehand to bring in a missionary story to relate, in their own words if possible. They have done well at this. As all the little ones are requested to earn their pennies, we next listen to the different methods, and are amused and entertained as one after another tells the story; "minding the baby" comes in as often as anything. After the meeting comes an hour for sewing. The older ones have made pretty little articles of fancy-work, and the hosts of little ones have pricked their dear little fingers at sewing the never-failing patchwork squares. But their courage has never flinched, and they have kept industriously on, until a nice warm "comfortable" spreads itself before their astonished round eyes, as the result of their winter's work. On one of our Saturdays, a dear little "Heart" who had been sewing away as fast as her fat little fingers would allow, looked up to me with very bright eyes, and said she had had "thread enough in her needle to sew *just three times* across her square."

The rest of the time goes for playing, until the hour when the many mammas are looking for their little ones home to tea.

We have closed up the season's work, as usual, by a parlor Fair. Fifty cents admittance for grown people; children and young people free; ice-cream and cake for all. Nothing has ever been solicited for the Fair Table, but beautiful articles of fancy-work are always sent in. The useful are represented by aprons of different styles, in calico or lawn, for kitchen or afternoon.

I am glad to notice this year a slight increase in receipts, both from the Fair and from contributions. From the encouragement of the past year, I believe that we shall yet grow into larger and better things for the missionary work. The principal hope with me is that the children are being trained as generous givers, and that they may be learning the lesson that to be useful and unselfish is the only way to live a life worth living.

S. F. W

WORDS OF CHEER.

WE HAVE been permitted to make the following extract from a letter just received:

"We have been busy since my return in raising the balance of the church debt. Last evening, at the monthly concert, it was announced that the last dollar had been pledged. What loving kindness hath the Father shown! Let me tell you of the result of that announcement:

"In that meeting, in the prayers and remarks of nearly every one that participated, the hope was expressed that this little church would ere long send some one of its workers to a foreign field, and support the same from its own treasury. Such a thing has never been mentioned here before, and I cannot tell you my surprise. I have believed for some time that this novel form of revival in regard to church debt-lifting, is to prove the messenger sent before to make straight the way for the great missionary revival so confidently expected in this land.

"When the people are educated to see what can be done in the way of self-sacrifice for the Saviour, I believe the willingness and desire to do will follow, and thus shall Christ's cause enter more fully into all our plans."

THE Davenport "Wide Awakes," a society of boys, propose to gather grasses, and to press ferns and autumn leaves, hoping thus to gain a few extra dollars for the treasury this year. This may seem to others also an easy way of raising money.

RECEIPTS OF THE WOMAN'S BOARD OF MISSIONS
OF THE INTERIOR.

FROM JUNE 15 TO JULY 15, 1878

MRS. FRANCIS BRADLEY, TREASURER.

OHIO BRANCH.			
Mrs. M. B. Monroe, Akron, Treas.		<i>Kokomo.</i> —Aux.,	10 25
<i>Claridon.</i> —"M. S. T., proceeds of ferns,"	\$1 00	<i>Terre Haute.</i> —Aux., wh. with prev. cont. const. Mrs. E. A. Keith L. M.,	10 00
<i>Cleveland.</i> —Ply. Ch., Aux.,	47 83	Total,	\$69 90
Total,	\$48 83		
INDIANA.		MICHIGAN BRANCH.	
<i>Indianapolis.</i> —May flower Aux., \$1.65; Plym. Ch., Aux., \$45,	\$49 65	Mrs. G. H. Lathrop, Jackson, Treas.	
		<i>Canandaigua.</i> —Aux.,	\$5 00
		<i>Detroit.</i> —1st Ch., Aux., to apply on Mrs. Coffing's salary,	75 90

<i>East Trwas.</i> —Aux.,	10 00
<i>Greenville.</i> —"Cheerful Toilers,"	9 00
<i>Kalamazoo.</i> —Young Ladies' Sem.,	5 50
<i>Memphis.</i> —Aux., for Miss Pinkerton,	3 00
<i>Paint Creek.</i> —Aux.,	5 00
<i>Rochester.</i> —Aux. for Miss Pinkerton,	10 00
<i>Union City.</i> —Aux.,	10 00
Total,	\$133 40

ILLINOIS.

<i>Amboy.</i> —Aux., and Sunday Sch.,	\$14 75
<i>Aurora.</i> —1st Ch., Aux.,	11 75
<i>Bunker Hill.</i> —"Cheerful Givers,"	3 00
<i>Canton.</i> —Aux., wh. with prev. cont. const. Miss Carrie J. Graham and Miss Mary McCutchen L. M's,	14 54
<i>Chicago.</i> —U. P. Ch., Aux., for salary of Miss Van Duzee, \$60.66; 1st Ch., Aux., \$27.15; 47th St. Ch., Aux., \$16.10; New Eng. Ch., Aux., \$115.61; Tabernacle Ch., "Girls' Mission Circle," \$1.30,	220 82
<i>Evanston.</i> —Towel Hemmers,	8 46
<i>Forrest.</i> —Aux.,	4 00
<i>Granville.</i> —Aux.,	9 50
<i>Moline.</i> —Aux., for Bridgman school,	12 00
<i>Oak Park.</i> —Aux., for Manissa school,	24 71
<i>Ontario.</i> —Aux., for Bridgman school,	15 00
<i>Providence.</i> —Aux.,	9 25
<i>Rockford.</i> —1st Ch., Aux., of wh. \$40 for Bridgman school,	49 00
<i>Sycamore.</i> —Aux.,	5 00
<i>Wheaton.</i> —Aux.,	6 40
Total,	\$408 18

WISCONSIN.

<i>Alderley.</i> —Aux., for Bible Reader near Cesarea,	\$7 00
<i>Appleton.</i> —Aux., wh. with prev. contri. const. Mrs. Foster L. M.,	6 85
<i>Bristol and Paris.</i> —Aux.,	10 00
<i>Genoa Junction.</i> —Aux., wh. with prev. cont. const. Mrs. Mary B. Rogers L. M.,	15 00
<i>Milwaukee.</i> —Spring St. Ch., Aux., for Stomata of Samokov,	51 13
<i>Warren.</i> —Mission Circle,	11 00
Total,	\$100 98

IOWA.

<i>Clinton.</i> —Aux., for Miss Day,	\$15 20
<i>Denmark.</i> —Aux., wh. const. Mrs. E. H. Wilson, L. M.,	25 00

<i>Des Moines.</i> —Aux., for Miss Hillis, \$25; S. S. of Plym. Cong. Ch., for Bridgman school, \$17.54,	42 54
<i>Grinnell.</i> —Aux., for salary of Miss Hillis, \$55; for Iowa room at Anburndale, \$2,	57 00
<i>Iowa City.</i> —Aux., for Miss Day and to const. Mrs. J. W. Clark, L. M.,	25 00
<i>Mason City.</i> —Aux.,	5 90
<i>Mt. Sterling.</i> —Aux.,	3 10
Total,	\$173 74

MINNESOTA BRANCH.

Mrs. J. W. Strong, Northfield, Treas.	
<i>Austin.</i> —Aux.,	\$15 00
<i>Faribault.</i> —Aux., for Armenia College,	39 75
<i>Minneapolis.</i> —Plym. Ch., Aux., \$67.50; Children's Mission Band, \$7.50; all for Miss Barrows,	75 00
<i>Northfield.</i> —Carlton College, Aux.,	18 51
<i>Owatonna.</i> —Aux., of wh. for school at Monjasoon, \$10,	15 00
<i>Rochester.</i> —Aux.,	10 00
Total,	\$173 26

KANSAS.

<i>Leavenworth.</i> —Aux.,	\$11 80
<i>Valley Falls.</i> —Aux.,	1 40
<i>Wyandotte.</i> —Aux.,	11 90
Total,	\$25 10

MISCELLANEOUS.

Pamphlets,	\$1 20
Total,	\$1 20
Total,	\$1,134 59

CONTRIBUTIONS FOR ARMENIA COLL. CREDITED BY REV. C. H. WHEELER.

OHIO.

<i>Cleveland.</i> —1st Ch., Aux.,	\$52 63
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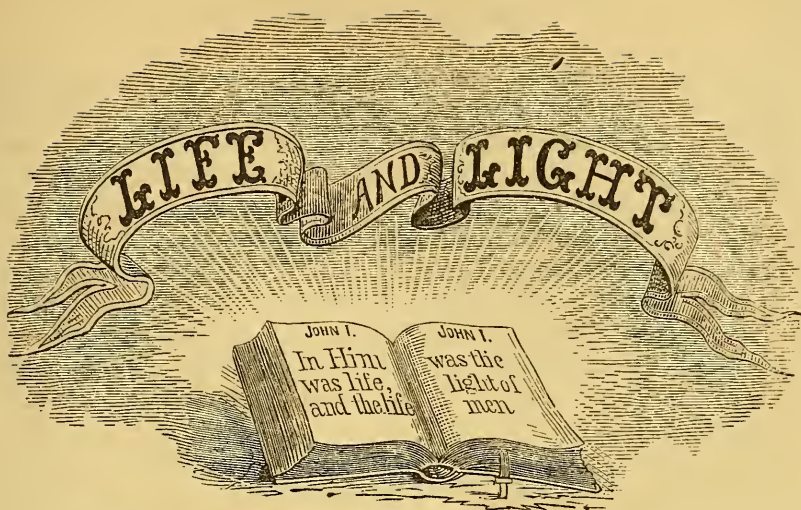
ILLINOIS.

<i>Geneseo.</i> —Mrs. A. H. Manington,	100 00
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MINNESOTA.

<i>Faribault.</i> —Aux.,	25 00
Total,	\$177 63

Total of receipts since Nov. 1, 1877, including amount credited by Rev. C. H. Wheeler, \$10,840 59
 Miss MARY E. GREENE, Asst. Treas.



FOR WOMAN.

VOL. VIII.

OCTOBER, 1878.

No. 10

GIRLS' SCHOOLS IN TURKEY.

NUMBER FOUR.

HARPOOT FEMALE SEMINARY.

On a barren, rocky height, overlooking the broad plain which is hemmed in by the snow-capped ranges of the Taurus and Anti-Taurus mountains, is the city of Harpoot. It is supposed to be situated in one corner of the land of Eden, where sin began, and not very far from the spot where God confounded the language of men. "Of both these events," writes a missionary, "we of Harpoot are daily reminded by the fearful prevalence of sin about us, and by that 'Babel' — that confusion of tongues — which compels us to use four languages — the Arabic, Armenian, Koordish and Turkish — in the Theological Seminary, in order to prepare men to speak to the principal nations about us; while to preach the Gospel to every creature in our missionary fields, at least seven languages must be used."

Harpoot contains about twenty-five thousand inhabitants, and, like other Oriental cities, is composed of houses built of mud or sun-dried bricks, with flat roofs, often utilized as a refuge from the smoke and darkness of the rooms beneath. Twenty years ago last Spring, a missionary lady — Mrs. Wheeler — gathered together, on one of these house-tops, a band of little girls, to teach them the rudiments of education and of the Christian religion, hoping to fit

them to be wives of native pastors and teachers of their country-women. The missionary could read the spoken language of the people, but could not speak it freely. The women, of course, could talk with ease, but they could not read; and so the instruction became mutual—the one learning to talk, the others to read. From this small beginning has grown the Harpoot Female Seminary, whose influence for good in the homes in all the surrounding region can hardly be estimated. The enterprise so quietly begun assumed definite shape as a boarding-school in 1860; and soon outgrowing the strength and leisure of the missionary's wife, a lady was sent out from America, in 1864, whose whole time should be devoted to the school.

For the first few years the pupils were almost exclusively wives of native helpers or those to become such. Nearly all of them were mothers of families, and in one or two instances even grandmothers studied diligently to be able to read the Bible to their households. The lady in charge being obliged to return to America, the school was placed in care of Miss West and Miss Fritcher, in 1865, during the suspension of the Seminary at Marsovan. Miss West describes its arrangement at that time as follows:

“The row of humble dwellings on the street close by, are mostly occupied by the married students and their families, while they are under missionary instruction. In one of these rooms a number of simply-constructed hammocks are swung across each angle, and from side to side. Every hammock contains a baby, and on the bits of carpet and scattered cushions are seated the one, two or three years' old children, attended by a motherly woman and one or two of her daughters. This is the ‘primary department’ of the ‘university.’

“It is a quarter past eight in the morning. The chapel bell is sounding its clear tones over the Harpoot hills—the signal for the pupils of both schools to assemble; and from the house-top we watch them as they begin to answer the summons. Some of the mothers are hastening to deposit their infants in the general nursery, and hurrying off the older children to the day-school; while others not so cumbered with care are more leisurely setting forth. The city girls may be seen ascending or descending some steep street, and here and there joining their companions. A group of women, clad in the native costume, with a dark kerchief thrown over the head for a veil, draw near, some studying and others knitting by the way.

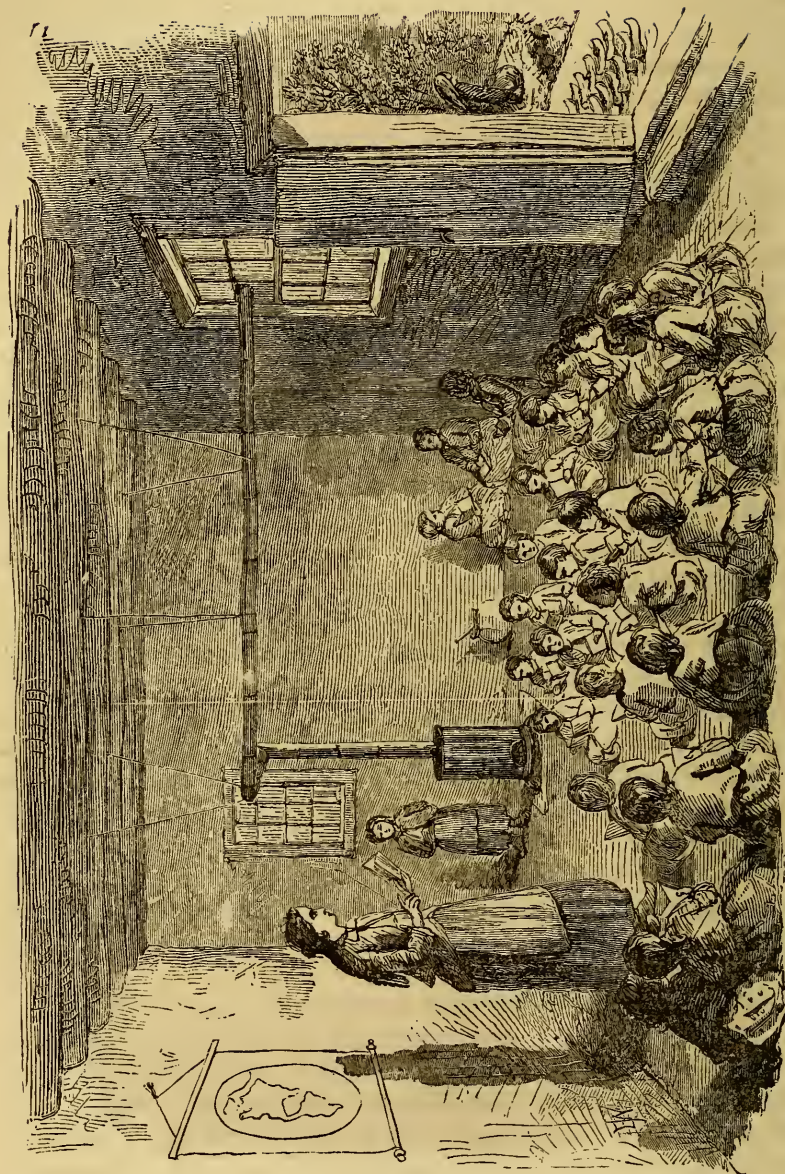
“Half past eight o'clock. The outer door is closed, and the tardy ones must wait in the court-yard till after prayers. Twenty

minutes are occupied in devotional exercises, and at the stroke of the bell the primary classes file off right and left, with military precision, to their recitation-rooms, and the first class seat themselves in a row on the floor in front of the table for a Bible lesson. Recitations of different studies fill up the morning hours, with a ten or fifteen minutes recess, when the mothers go to the nursery, to look after their little ones. An hour's intermission takes place at noon, after which they again assemble, and fill up the time till four o'clock with various exercises; when the school closes with prayer, and the women hasten home, to prepare the evening meal for their husbands and children."

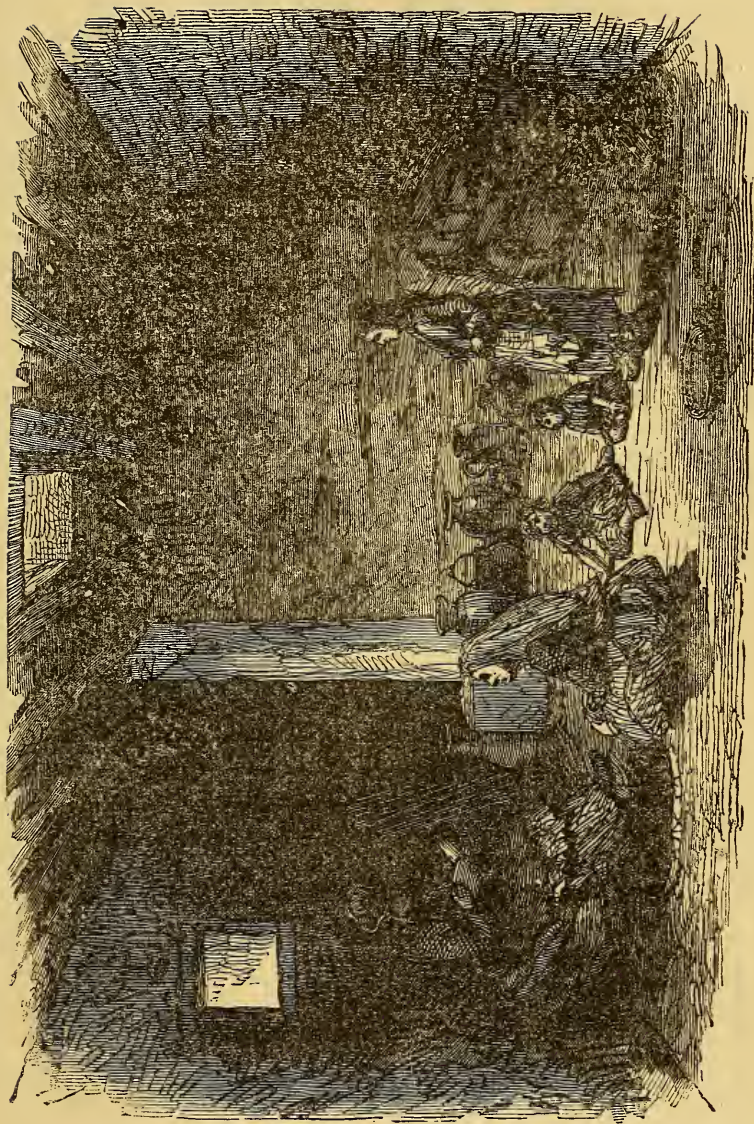
The school-room is described by Miss West as "spacious, and somewhat chapel-like, with its two substantial pillars in the centre; its neatly whitewashed walls, with a space colored black extending around the sides, to serve for various crayon exercises; its ceiling of uneven rafters—the trunks of trees, from which the bark was simply peeled; good board floor, and comfortable chairs and desks; but its low position, and small, high windows on one side opening upon a close, narrow street, shut in from the breezes by a wall of houses opposite, affords very small chance for free ventilation. With such a company to occupy the room during the hottest part of the day, it is no wonder if the air is at times almost stifling. Noticing how it overcomes with drowsiness the women who are unaccustomed to the confinement, I frequently send them out to shake themselves, Samson like, and recover strength."

This school-room was exchanged about two years ago for a larger one in an upper story, where light and air find free access, greatly to the comfort and health of both teachers and scholars. Misses West and Fritcher have been succeeded in the care of the school by Miss Pond, Miss Warfield, of sainted memory, and Misses Seymour and Bush; the two latter having charge at the present time. The routine of the school as now conducted has been given in previous numbers, and as our space is limited, we will not repeat it.

The change which the Gospel and the seminary brings to these girls, may, perhaps, be best illustrated by an instance given in Mrs. Wheeler's "*Daughters of Armenia*." On a chilly morning during one of her tours, Mrs. Wheeler was asked to call at a certain house in the village in which she was staying. It seemed a mockery to call such a place a home. The one room which served the purpose of parlor, bedroom and kitchen was absolutely empty, with the exception of a few jugs, one or two cushions and some mats, which furnished the family beds at night, rolled up in one corner. The bare, mud walls were black and shiny, like the inside



YEGHESA'S SCHOOL, [From "Daughters of Armenia."]



YEGHESA'S HOME, [From "Daughters of Armenia."]

of a long-used chimney. Through the smoke which filled the room was dimly descried a tired, unhappy-looking woman, shivering over the round hole in the earth floor, which was the only fireplace; and a little further on two miserable-looking children sat playing in the dirt. Even the poor comfort of the warmth and life of cattle seen in more well-to-do houses, was wanting in this dreary place. The oldest child was a girl of about twelve years, named Yeghesa. She was dressed in coarse, blue homespun, which was neither whole nor clean; her hair was in countless little braids, which had not been touched for weeks, and her hands and feet seemed never to have known contact with soap and water; but she had a bright, intelligent face, and came forward with interest as the missionary entered. Both mother and daughter listened eagerly to the Bible-reading, and to words of counsel and encouragement; their hearts were soon won, and before the visit was over a promise was given that Yeghesa should be a pupil in Harpoot Seminary.

Three years passed away. Yeghesa had graduated at the Seminary, and become a teacher in her village. The few native Christians, by much labor and self-denial, with a little assistance from the missionaries, had built a school-room for her, adding a second story to her mother's house. The mud walls were made white and clean with whitewash, and two good-sized windows let in the clear light of day. A clean reed carpet covered the floor, and a nicely-blackened stove sent a pleasant warmth through the room. The young teacher was dressed in a neat calico, with a pretty woolen sacque set off by a white crochet collar and a bright bow at the throat. With face and hands white and clean, and hair in glossy, well-kept braids, she was pleasant to look upon, and a good example to her scholars. Day by day she patiently trained and taught her little flock in the rudiments of education and of Christian life and truth. Her fresh, bright school-room had the effect of bringing out other bright rooms in her neighborhood, and she was gradually becoming a power for good in the whole village. Yeghesa was considered an average pupil in the Seminary, —neither very bright or very dull,—and her work may be taken as a fair specimen of what the school is accomplishing. We are able to give cuts of her village home, as first seen, and her school-room, —two stories in one building,—showing the vivid contrast between the darkness of heathenism and the light of the Gospel.

Something of the scale upon which these girls do outside work, may be judged from a brief extract of a letter from Miss Bush, who writes as follows of the state of affairs at Husenik, an out-station from Harpoot:

"I found the whole place alive with interest on the subject of schools, women's reading and the filling of the chapel. I visited the girls' school, where one of our old scholars, an earnest working woman, teaches about sixty little girls. Such a wide-awake flock it did one's heart good to see. They say that the girls' school of the old Armenians is minus scholars, and that of the boys almost empty—so many have come over to us. Four of our boarding pupils from Husenik are teaching women to read. Sultan, the oldest, who graduated this summer, has thirty under her charge; besides which she gives two hours a day to teaching some of the others who are in our seminary. Manan and Anna—both little girls—are each giving lessons to twenty-one women; and another Anna to fifteen. I examined their daily records of these lessons, made inquiries about their work, and was satisfied that they were faithful. Of course they must devote the greater part of each day to going from house to house to give these lessons. I must not omit the efforts of one of our pupils who is lame, and gives lessons at her own miserable home to three little girls."

A few words as to general results. Since the commencement of the seminary one hundred and fifty women and girls have graduated, all but two of them professing Christians. Nearly one hundred others have received more or less instruction in the school, making in all nearly two hundred and fifty who have gone out as Christian workers; and it is estimated that upwards of ten thousand women and girls have come under their instruction. The number of pupils in the seminary, according to the last report, is sixty, and the number of girls in the schools in the Harpoot field, eight hundred and twenty.

Among the graduates, we find such workers as Koordish Amie, once a poor wanderer on the Anti-Taurus Mountains—now the valued assistant in the seminary. We find Kohar, formerly the despised hump-back in a mean mountain village, now a respected teacher to the "proud sisters of Egin," who felt that no one could teach them. Among her pupils is "one of Egin's honorable women, clad in her silks, her hair white with the frost of seventy winters, sitting at Kohar's feet and learning to read God's word. No longer does the little cripple fear to go from house to house; no longer does she write, 'I am alone; I have no friends here. But praise the Lord with me; He has given me twelve sisters and many children.'" Indeed, all over the Harpoot field we find many Sarras and Mariams and Markarieds, whose womanly hands are hiding the little leaven that shall gradually permeate the whole social system of that portion of Turkey. May they be multiplied a hundred fold during the next score of years.

INDIA.

THE YEAR.

BY MRS. W. B. CAPRON.

IN my last, I made mention only of the famine. I pass on to work in the city.

I have written at length about my three girls' schools in MISSIONARY ECHOES, and will here mention only one incident. In my South Gate School was a young girl of affectionate manners, but unusually slow in all her lessons. One Sabbath noon she came to see me, bringing a fresh lime and a little cake-shaped bunch of white jessamines and pink oleander blossoms. She asked me to excuse her for coming on Sunday, which she knew was a very special day for the Christians, but her father had been suddenly transferred to a distant town, and the family must go early the next morning. She was sorry to leave such a nice school. I was sorry to spare such a nice girl; but we have to submit to changes.

About two weeks ago I found this same girl in school. Her father had returned, and she had hastened to the dear old place. Their house is on the other side of the city, and a long distance for her. She told us that there was a school for girls in the town where she went, which was kept by a Brahmin, and that she tried to like it, but it was no pleasure to her to go there. Finally her mother said to her, "I see you don't like this school, and we will have school at home. You shall teach me how to read." This she had done, and she wanted the teacher to go home with her and examine her mother. The progress was creditable to the young teacher and to the taught. The next step is, that the mother asks me to send a Bible woman regularly to her house. I delight to watch the gradual, but certain growth of influences springing from these girls' schools.

I might also mention my morning hours in the dispensary. During the year I wrote 6473 prescriptions. Of these, 2933 were for those coming for the first time, and 3540 represent repeated visits. I made, during the year, on an average, three visits an evening at private houses. These visits were not, in all cases, connected with the medical department, but many of my most attractive houses are those where grateful feeling for relief from bodily suffering finds its expression in a cordial welcome.

If I analyze my own feelings aright, my prevailing thought during these morning hours is, that the blessed day when India shall turn to her Redeemer hastens on; and then these souls, startled into seeking Jesus, will know where to come for help.

Many a morning the twenty or thirty women and little ones seem like so many souls only waiting for that divine breath of the Holy Spirit to rouse them into a consciousness of the need of a Saviour. I have so long waited for the day, and so long thought over and over how it would seem, and who would be sure to come to me to know what to do to be saved, that it never seems possible that I may die without the sight.

I will give an incident that shows an experience of mine that has often occurred. About four months ago I was asked to visit a young Brahmin woman who had been severely ill, and who had consulted twelve native doctors of all kinds. The case proved a formidable one; and although temporary relief from pain gave joy to her and her friends, the persistently rapid pulse kept me in anticipation of their day of disappointment. It came, and the distress of the mother was great. She saw too plainly that nothing more remained to be done. I continued my visits, as they were such a comfort to the sufferer. I had often spoken of the Lord Jesus, but I determined one day that if the Holy Spirit would go also with me, that this precious soul should find salvation; she should find it then and there. I shall never forget how the steps from the street into the house seemed to me that night, as I ascended them. The heavens were opened above; the wonderful commission was mine. I could say, "Now, then, we are ambassadors."

How swiftly one takes in the surroundings when everything seems at stake! Everything must give way to this great errand. The mother was there, of course. The two kind and faithful brothers would go out to the verandah, if I asked it. The rooms all opened on a court, and we could see the blue sky above from beneath our shelter. Upon a cord which was stretched across the court hung a white muslin cloth. It waved in the breeze, and reminded me of the words, "The wind bloweth where it listeth." Was the Holy Spirit indeed waiting?

My sufferer was sitting on a bench, and had directed my chair to be placed directly before her. We had talked about her case. I took her thin hands in mine, and said:

"My dear young sister, I will tell you plainly that I do not know what more can be done for your body; but I can and do bring you some good news—some bright words for your soul."

She looked surprised as I began, but quietly asked, "Good news for my soul, did you say?"

"Yes; you have a soul. You know what I mean, don't you?"

"Yes; my body will be burned up, but my soul—," and as she hesitated, her mother said, "You will go to Swamy, you know."

Fearing lest she would not be reached after all, I said, "I want

you to follow me in all that I say." I began with our sin-burdened world as without a Redeemer. I made plain the utter failure of all washings and fastings and pilgrimages. She was completely aroused; and when I came to the point that she and I were waiting for One mighty to save, she accepted it, and said,—

"And how is the good news coming?"

There was something so wonderful in her eagerness as she waited for me to go on, that my heart went out to this very same Jesus who had *me* in His precious keeping, and I said to Him, "Wonderful Lord! it seems so easy for Thee to save a soul; why not save *her*, also, and come for her *now*?"

I described the entrance of our Saviour into our world of sin, and the prison-like life of humiliation that followed—then the darkness of the hour of death—and hastened on to the resurrection and ascension. I wondered that she was not weary, but she followed the Lord into glory. Her face had grown brighter and brighter, and as I ceased speaking, and a silence followed that I could not break, she said, softly, "Good news, indeed!"

"And now," I said, "we have only to speak to him—trust Him, even if we cannot see. Can you do this?"

She could not seem to respond to this. Her face began to cloud, and I went on to tell her how to pray. It was the clear shining of God's own word that brought back that meaning smile. I repeated, "For we walk by faith, not by sight." To this she replied, "I understand it a little. I will try."

It was impressive to see the contrast between this dear daughter and the mother who heard, but understood not. I left immediately, knowing that the frail body must endure no more.

Three days after I went again. I asked if the "good news" staid by. "All of it," was her reply. There were so many in the room that I dared not elicit everything from her, but said a few words about leaving everything to Jesus, and had as my reward that wonderful smile.

Prostration increased so rapidly that she could no longer sit up, and for some reason I was not allowed to go to her apartment. I stopped at the door every three or four days to inquire about her, and to furnish such relief as I could. One day as I was thus sitting in my carriage at the door, I saw beyond the open door the mother bringing my patient in her arms, as she had done when a child. I hurried into the house. Her mother held her in her lap. She could not raise her head; the effort was too great, and we all looked on in anxiety. When the faintness passed away, she looked at me. "Why *did* you come?" I said. "I must see you," she replied. I asked, "Does it seem easy to speak to Jesus?" That

same smile so instantly lightened her face that her father uttered an exclamation of surprise. She knew not how her face shone, and replied, "I try, but it is so little." I repeated, "'He is able to save them to the uttermost,' and that means you." This was the last. On the 5th of April her mother came for me to go to her. I could not go then, and the next day I found that she had passed away at midnight. Does He who turned and looked upon Peter, mean that I shall treasure that smile as a token that He drew near in the day I called upon Him, and that He said "Fear not?"

CHINA.

LETTER FROM MRS. SPRAGUE, OF KALGAN.

As we have been travelling through our field and getting acquainted with the Chinese work, the past year, I have had many opportunities for seeing the women in their homes. I am greatly interested and much moved by their pitiable degradation. I wish I could help you to an acquaintance with them, and so enlist your sympathies, your prayers and your assistance.

As you know, woman is at a discount in China. If she escapes death at birth, it is only to meet neglect, injustice, disrespect, and often cruelty. She has no happy childhood; she begins to carry the burdens of life long before we know what sorrow is. Among all other people feet are considered decidedly useful members of the body. Not so among the Chinese. At the age of six or eight or thirteen, the mothers begin the compressing of their daughters' feet. Day by day the feet are carefully watched, that the bandages be not loosened; and they are never left off day nor night. At regular intervals the bandages are drawn tighter, so as gradually to reduce the size of the foot. When it is brought down to the fashionable size, the bandages have to be retained through life for support. Small feet constitute beauty. "She has exceedingly small feet," is often one of the arguments used in commendation of the bride by the go-between to the parents of the intended groom, when discussing the amount of purchase-money. It is astonishing how attached they are to this intolerable custom.

Last summer we met for the first time the little daughter of one of our Christian helpers. She is nine years old, and as bright a little girl as we have seen in China. Her parents were quite willing, even anxious, that she should learn to read; so much in earnest

were they, that several times they asked us to take her home and teach her. After considering the matter, we told them we would take her for a number of years, clothe and educate her, provided they would unbind her feet. "Oh, we could not do that," they said; "she could not walk; she would not be thought respectable. Then, too, she is betrothed; her husband's family would not allow her feet unbound." A short time ago the subject was renewed. We offered, in addition to the clothing, board and education, the sum of fifteen dollars—a large amount of money in the eyes of these people; but they still said, "No, no; it cannot be done."

This same little girl, who, with her mother, is now living on our compound, was last Saturday told she must take a bath. You must know that this people have a strong antipathy to water. To make sure that the bath should be more than a pretense, I went into the room to superintend. I was quite surprised to find her in the tub with the bandages still on her feet. They were soon taken off—and what a sight met my eyes! How my heart ached to cry out against the mother for so cruelly deforming her child. The four small toes were bent under—had almost become a part of the sole of the foot. Looking down upon the foot, nothing could be seen of them. The heel, brought forward, was fast becoming a great mass of callous flesh. On top of the foot was a protuberance, caused by the breaking of the joints and the pressure of the inverted toes beneath. Indeed, she could not use her feet. Her mother lifted her like a babe out of the tub; and until her feet were again bound, she walked on her knees. Poor child! How much she has suffered in her short life! Now we know the reason why we so frequently hear her crying evenings. It is because her mother is tightening her bandages. So, I suppose, throughout the length and breadth of this land, the cries of these little ones are heard.

But the binding of feet and walking on stumps is only a part of the misery of a Chinese woman's life. When she becomes a bride, other and heavier trials await her. She then owes unqualified submission, not only to her husband, but also to her mother-in-law. Her place is not by her husband's side, but at his mother's feet. She often enters upon this degrading servitude at the age of fifteen, and suffers many years with only this ray of hope—that she may have sons, whose wives will one day serve her. These, and such as these, are the mothers of those who are to come into the kingdom of God from the land of Sinim. They are very ignorant, very superstitious and timid; but they have minds capable of enlightenment and cultivation.

We in the field who have this degradation constantly before our

eyes, cannot rest without doing all in our power for their deliverance. It lies with us, with all Christian women, to do this part of the work. It is easy for the men to hear of the way of life. They have feet that can take them to our chapels and homes, and they are much on the public streets, also, where they can hear the Gospel preached. Not so with the women. To them the Gospel must be carried. Here our patience is tried. They welcome us to their homes, and lend a ready ear; but their untrained minds are so slow to grasp at anything new, it is difficult for them to follow a line of thought upon the simplest subject. We need not look for anything but hard work, and, it may be, long years of toil, and the exercise of the tenderest sympathy; but we *must* win them for Christ. How much better and easier to begin with them in their girlhood days, and while preparing their minds for usefulness, teach their hearts the love of God! For, are not the girls the mothers of the men? Are they not the teachers of idolatry and superstition in the family?

I know of no method of work that will tell more upon the future of China, than to gather her girls into schools, and train them in everything that will tend to make them intelligent Christian wives and mothers. Thus the children, seeing something of the beauty and loveliness of Christ in the family, will more easily be led to believe in Christianity. Step by step we shall gain ground, and slowly, but surely, win their confidence. When you know that their chief object is not to have a girl educated, but to have her married, you will not be surprised to hear that it is not always possible to get girls to attend school, especially a day-school, without giving the mothers compensation for their daughters' time—their breakfast, for instance, or a few cash each day. This may seem absurd, but let us remember the money expended on school-rewards, picnics and other things to attract scholars in Christian lands.

We have not yet been able to open any school in Kalgan, though we have many reasons for thinking that the attempt would prove successful. We cannot open a school without the means to carry it forward. Neither can many of these women be visited for teaching in their homes, when there are but two missionary ladies here, each with the care of a family on her hands. Does not the cry of pain and anguish from these poor women and girls in their misery, ring in the ears of some of the Christian women at home as a Macedonian cry? Will you not heed the plea of the workers for them? Come over and help us bring these mothers and mothers-to-be to Christ.

Our Work at Home.

THE BUREAU OF EXCHANGE.

BY MRS. E. H. BARNES.

THE rapid growth of the work of the Woman's Board of Missions, necessitates new measures, which are undertaken cautiously, prayerfully, and always hopefully.

The Bureau of Exchange is one of these necessities. It is no longer an experiment, but is now a recognized department of the Board, becoming increasingly useful as its place and work is known. It needs for its greatest efficiency, the co-operation of every auxiliary in every branch. Believing that its wants need only to be known to find a quick response from all who love the work of the Board, it may be well to state that the object of the Bureau is to sustain and increase the interest so widely awakened in missionary work; to bring the branches and auxiliaries into a closer connection and fuller sympathy with the Board; to give information in regard to the work of the Board; to furnish missionary intelligence by copying and distributing letters, thus relieving our missionaries of too exhaustive a correspondence; to lighten, somewhat, the manifold labors of the Home Secretary, and enable her to give more time to the constantly increasing editorial demands of *LIFE AND LIGHT*, and the additional weekly issues of *MISSIONARY ECHOES*; also, to welcome those who call at the rooms of the Board, and embrace every opportunity for giving information, or receiving suggestions.

The record of a single day's experience will illustrate its practical working. As we begin the day's duties the morning mail is brought, and the first letter opened contains the request, "Please send us for our annual meeting next week, the very latest news from Turkey." A letter full of thrilling incidents has been waiting for just such a demand. "Can you send us something recent from Austria, for our monthly meeting to-morrow?" We know too well that there is nothing in the Bureau that can by any one be considered recent; and while debating whether to send an old letter from Austria or a fresh one from somewhere else, we open another letter, which proves to be from one of our most fruitful branches,

to which the Bureau owes much of its usefulness during the past year, and read: "We have just received this letter from our dear Mrs. Schaufler, which we hasten to share with you." It is a copy all ready for circulation, which we need not return. We joyfully appropriate it, and as soon as one more copy can be made, we send it on its travels again, thankful that the good ladies at their meeting will not be disappointed in hearing from Austria.

A pastor from a distant field wants something to interest the children of his Sunday School in mission work—some help in organizing them into a society. We will send him the desired help by the next mail. "Something very interesting for a Young Ladies' Mission Circle," is the next request. We have recently been permitted to read, though not allowed to publish, some family letters from one of our most valued missionaries, from which we have selected for the Bureau interesting incidents and bits of romance in the lives of two sisters, members of her school, one of whom, through varied experiences and some severe discipline, is being fitted to become the wife of a most earnest and successful native pastor; the other, a former pupil, who had been so trained by her teacher and taught by God's Spirit that she could not marry an unbeliever, though he was a cultured gentleman with a fine position in a government school. We are sure the young ladies will all be glad to know that his love for her increased with his admiration of her firm adherence to her religious convictions: that he soon began to study the Bible, was convinced of its truths, and became a sincere and active Christian. They will be no less interested in them now that they are married. They will want to hear of their happy Christian home—of the enthusiasm with which they enter into all kinds of Christian work. And so we decide to send these letters, or extracts from them, to the young ladies, hoping that while their contributions are helping to form such characters in heathen lands, this example of firm religious principle may be a useful lesson to them.

To another mission circle we send the sweet story of one whose charming letters, with their quaint Oriental expressions, have lately come to us from the auxiliary which has supported her as pupil and teacher for several years, and has learned to love her as a dear sister.

A pastor writes: "Can you tell me what woman has done for woman in nominally Christian lands?" Mrs. Schaufler, in Austria, Mrs. Gulick, in Spain, and Miss Strong, in Mexico, can answer this question. A good brother writes: "I am to report the work of the Woman's Board at our next monthly concert; can you furnish material?" We will do so most cheerfully.

After the morning's letters are disposed of, we begin to arrange our work for the day, when a lady calls to look at costumes. Her mission circle is to give an entertainment, one feature of which is a dialogue representing different nationalities. She is pleased with the costumes, learns how they are worn, and engages them for the evening. She wishes she could find something for her little children to sing or recite. We give her a copy of "Songs and Recitations for the Little Ones," and a few numbers of the *Well Spring*, on the last page of which she finds just what she wants.

We begin to write again, when a good lady comes in to tell of the very interesting meeting she has had in her own house, where mothers and children seemed equally gratified, and all contributed their share of information in regard to India and missionary work there. She wants for her next meeting some idols and curiosities from Japan. A secretary sends a request for a list of books suitable for a Branch Library. A superintendent comes in to see if we have anything to illustrate life in China, as he wishes to talk to the children about that country at his next Sunday School concert. We give him a set of pictures, with a full description of each one. He engages those on India and Africa for another occasion. A good friend brings a letter which his wife has just received from Mrs. Capron, with permission for us to copy it. We begin the copy at once; but before it is finished a school-boy comes for some letters for his mother's missionary meeting. The letter is just the one needed; and as the boy is good-naturedly patient, we are enabled to bring into helpful sympathy the hearts of the home workers with the dear sister in her far-away India home.

The door opens again. This time it is not a demand upon our nearly-exhausted resources, but a visit of friendly cheer and inquiry. A missionary of the Presbyterian Board, just returned from China, comes to inquire in regard to our dear Miss Porter, and the prospect of her return to her work, with tender interest, and speaks with enthusiasm of the grand work which our missionary ladies in Japan are accomplishing. A friend comes in with a report of a charming entertainment by which the "Wide Awake Mission Circle" has enriched their treasury. Another young lady hears of it, and is glad to take the suggestion home to her mission circle. A little boy comes for a mite-chest, and tarries for a few minutes to examine the strange-looking things in the cabinet that the heathen worship, and to talk about India and the starving children. A dear sister comes in with a sad face, almost discouraged, because many of the ladies in the church to which she belongs are willing to confess that they are not interested in missions, and asks, "What shall I say to such?" A thought from a recent valuable

paper from the Vermont Branch comes to our mind: "Have we any right to choose what we shall be interested in? A soldier is not excused for neglect of duty because he is not interested. A servant is not considered less unfaithful because he neglects his work from lack of interest, but rather more so. And what can we think of a child who feels no sympathy with his father's dearest plans, which requires his co-operation? In the way of obedience to our Lord's command, will come the love which will make the service first, easy, and then the joy of the soul." Thus, Vermont gives this dear sister in Massachusetts the words she needs.

We are just closing the door to go home, when a lady asks if it is too late to get a few letters for to-morrow's meeting. No matter where they are from, if they are only interesting. And so the requests come from the east, west, north and south. We cannot have too many, if only the supply is equal to the demand. Sometimes, however, we are greatly perplexed, for we have not an infinite supply, and giving does impoverish us. We must be mutual helpers in this as in all Christian endeavor. This world-embracing work of ours will not permit any exclusive appropriation of even our own missionaries' letters to ourselves or the particular auxiliary to which we belong. If there be one thought or one incident of sufficient interest to share with another, let them share it. Personal and family letters, which it would be very unwise and unsafe to publish, may, through the Bureau, be sent to all the sisters of the one family. A paper prepared for one auxiliary may not be equally appropriate or useful for any other, but it may be useful. If there be but one suggestive thought in it, let others be richer for that one thought.

Will not those who have already learned to translate their daily prayer, "Thy kingdom come," into loving, glowing, burning action, help those who are just beginning to understand the meaning of that petition to enter into this "divine fellowship of work" with Him who has taught them the blessedness of such service. Will not this mutual love and helpfulness be as pleasing to the dear Lord as the gifts we pour into His treasury?

One day's work in the Bureau of Exchange seems a very simple thing, but it is the gathering of the fragments which may prove, if blessed by the Master, enough to feed many souls. It is a necessary ministry and a valuable one, by which each little effort may be

* * * "transmuted by His touch,
Changed to the preciousness of gem or gold,
And, by His blessing, multiplied a thousand-fold."

WHY WE CANNOT FORM AN AUXILIARY.

First. "We cannot form an Auxiliary, because there is no one willing to take the office of President or Secretary or Treasurer."

My dear sister, there is a short way out of this difficulty. Offer to take one office yourself. When one person has consented, the others will follow.

"But I do not feel as if I could." This is encouraging, for the women whose service the church most needs, are not those who are sure they can succeed, but those who are willing to try.

Be willing to run the risk of mortifying failure for Christ's sake. There are days when hundreds of diffident women have nerved themselves to do what seemed impossible, for the love of their dear Master. Will not you?

But, Second, "We cannot form an Auxiliary, because we cannot raise the amount (ten dollars) required to constitute one."

Well, then, put aside for a time the thought of money at all. Try to gather a little company to pray for the multitudes in darkness, and those who are trying to save them. Remember that the Woman's Board needs your prayers, even more than your money; and not only your social prayers, but your daily, heartfelt prayers in secret. An Auxiliary of a dozen persons who pray faithfully in their closets for the missionary work, will be a power in itself.

"But the money!"

For the first year leave that unpledged. Let the measure of your gift be your ability.

But do not forget in your prayers to ask that the means may be forthcoming for the work, and debt forever done away with; and thus you each may be a faithful steward. And see if at the end of the year, your Auxiliary has not given more than you dared to hope.

M. S. H.

FAREWELL MEETING.

A LARGE company of the friends of missions gathered in Pilgrim Hall on Friday, August 23, for farewell services with twelve missionaries soon to leave for various foreign fields—five of them being connected with the Woman's Boards. Those who were to go were Mr. and Mrs. Hartwell, to the Foochow Mission; Mr. and Mrs. Wheeler and their youngest daughter, and Miss Seymour, to Harpoot; Miss Van Duzee and Miss Bliss, to Erzroom; Mr. and Mrs. Pettee and Miss Gardner, to Japan; and Mr. and Mrs. Jones, to Mana Madura, India. Owing in part to a change in the time of the meeting, some of these, Mr. and Mrs. Hartwell, Mr. and Mrs. Jones and Miss Gardner, were unavoidably absent.

As is always the case on such occasions, the exercises were of deep and tender interest. Mr. Pettee, going out for the first time, in the fresh enthusiasm of youth, and Mr. Wheeler, the wayworn veteran, returning to his chosen field strong in faith and courage, both said a few farewell words tinged with sadness at the parting with friends and country, but bright with anticipations of successful work under God's blessing. Brief addresses were made by Rev. Dr. Thompson, of the Prudential Committee, Rev. Dr. Tarbox, of the Education Society, and others; and the benediction was pronounced by Rev. Dr. Anderson, whose more than four score years do not avail to keep him from these meetings.

The many societies and individuals who have been helped and stimulated in their missionary zeal by Mrs. Hartwell, Miss Wheeler, Misses Seymour and Van Duzee, will follow them on their journey with the greatest interest. Mrs. Wheeler leaves behind her pleasant remembrances of her work in the shape of two books written during her stay in this country,—“Grace Illustrated,” and “Daughters of Armenia,”—which should find a place in all our Auxiliaries and Sabbath School libraries. We wish to ask special prayers, also, for the two who go out for the first time—Miss Gardner and Miss Bliss. May He who holds the sea in the hollow of His hand guard and keep them all, and give them many years of joyful labor in His service!

WOMAN'S BOARD OF MISSIONS.

RECEIPTS FROM JULY 18, TO AUGUST 18, 1878.

MRS. BENJAMIN E. BATES, TREASURER.

MAINE.

<i>Kennebunk</i> .—Union Church,	\$6 00
Total,	\$6 00

NEW HAMPSHIRE.

<i>Fisherville</i> .—Aux.,	\$15 50
<i>Laconia</i> .—Cong. S. S.,	8 00
<i>Marlboro'</i> .—Aux.,	9 25
<i>Sullivan</i> .—Lucy Ellis, \$2.00;	
Nancy A Ellis, \$2.00,	4 00
Total,	\$36 75

LEGACY.

Legacy of the late Miss Abigail S. Phelps, of Orford, by Rev. M.T. Runnels, legatee in trust, to const. L. M's Mrs. Fannie M. Runnels, Sanbornton; Mrs. Arthur Marston,	\$50 00
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VERMONT.

<i>Vermont Branch</i> .—Mrs. Geo. H. Fox, Treas. Newbury, Mrs. Freeman Keyes, const. L. M's Mrs. Harry C. Bailey, Mrs. Horace T. Keyes, \$50.00; Newport, Aux., \$7.50; St. Johnsbury, So. Ch. Aux., \$16.35; Bradford, “Light Bearers,” \$23.15; Brandon, Aux., \$9.75; West Brattleboro, Aux., \$10; Rutland, Aux., \$5.84; New Haven, Aux., \$20.00; Barre, Aux., \$6.00; Waterbury, Aux., \$10.65; “Band of Faith,” \$46; “Mayflowers,” \$9.00; Burlington, Aux., \$40.00; East Hardwick, Aux., \$8; Ludlow, Aux., \$13.50; Royalston, Aux., \$12; Westford, Aux., of wh. \$12 by Mrs. Horatio Allen, \$15,	\$302 74
Total,	\$302 74

MASSACHUSETTS.

<i>Attleboro'.</i> —A friend,	\$5 00
<i>Ayer.</i> —Aux.,	10 00
<i>Berkshire Co. Branch.</i> —Mrs. S. N. Russell, Treas. Pittsfield, First Ch., \$11.80; Hinsdale, Aux., \$24; Dalton, "Penny Gatherers," \$10, Stockbridge, Aux., \$5.00,	50 80
<i>Boston.</i> —Park St. Ch., Mrs. Peter Hobart, \$5; the Misses Hobart, \$2,	7 00
<i>Falmouth.</i> —Aux.,	33 75
<i>Hampshire Co. Branch.</i> —Miss Isabella G. Clarke, Treas. Westhampton, Aux., \$50; Northampton, Edward's Ch. Aux., \$15.25,	65 25
<i>Hopkinton.</i> —Availls of Miss'y Garden,	6 00
<i>Ipswich.</i> —1st Ch.,	54 00
<i>Jamaica Plain.</i> —Aux., \$108.80; "Wide Awakes," of wh. \$15 for Florence Clark's sch'ship; \$15 for Amelia C. Gould sch'ship,	138 80
<i>Littleton.</i> —L.,	1 00
<i>Marshfield.</i> —First Ch., Aux.,	15 00
<i>Merrimac.</i> —Aux.,	20 00
<i>Middlesex Branch.</i> —Mrs. Chas. Dana, Treas. Lincoln, "Cheerful Givers," \$65; Holliston, Aux., \$40; "Little Workers," \$13; So. Framingham, Aux., \$36; Marlboro', Aux., \$8,	162 00
<i>New Bedford.</i> —1st Cong. Ch.,	20 00
<i>North Haverhill.</i> —Miss Gracie Fairbank's S. S. Cl.,	5 61
<i>Plymouth.</i> —Aux.,	36 67
<i>Rockland.</i> —Miss Mary N. Shaw,	2 00
<i>Springfield Branch.</i> —Miss H. S. Buckingham, Treas. Springfield, Olivet Ch., \$12; Olive Branch Mission Circle," \$5; First Ch., \$25.06; "Cheerful Givers," \$4; Circle No. 1, \$3.66; West Sp., Park St. Ch. Young People's Soc'y, \$40; Thorndike, \$10; Longmeadow, Benév. Asso., \$23.90,	123 62
<i>West Medway.</i> —Aux.,	17 00
<i>Woburn Conf. Branch.</i> —Mrs. N. W. C. Holt, Treas. Lexington, Aux.,	15 00
<i>Worcester Co. Branch.</i> —Mrs. G. W. Russell, Treas. Westboro', Aux., \$10; Leominster, Aux., \$10; Oakham, Aux., \$15; Whitinsville, of wh. \$25 by Mrs. J. W. Lasell, const. L. M. Mrs. Emma P. Taft, \$127; Clinton, Aux., \$14.15; Wmchendon, Mrs. M. D. Butler, const. L. M. Miss Harriet M. Butler, \$25; Fitchburg, Rollstone Ch., Aux., \$40,	241 15
Total,	\$1,029 65

Fem. Dep. Armenia College.

<i>Boston.</i> —Central Ch., Mrs. W. S. Houghton,	\$200 00
<i>Worcester Co. Branch.</i> —Royals-ton, Mrs. D. P. Clark,	50 00

CONNECTICUT.

<i>Eastern Conn. Branch.</i> —Mrs. J. C. Learned, Treas. New London, First Ch. of Christ, \$55; Stonington, First Ch., \$7.50,	\$62 50
<i>Hartford Branch.</i> —Mrs. Chas. A. Jewell, Treas. Simsbury, Aux., \$29; East Hartland, Aux., \$7.25; Hartford, Asylum Hill, Aux., \$75,	111 25
<i>Woodstock.</i> —"Little Soc'y's Earnings,"	43 00
Total,	\$216 75

PENNSYLVANIA.

<i>Philadelphia Branch.</i> —Mrs. A. W. Goodell, Treas. Vineland, N. J., Aux., const. L. M. Mrs. E. K. Gray,	\$25 00
<i>Neath.</i> —Aux.,	25 00
Total,	\$50 00

OHIO.

<i>Burton.</i> —Mrs. A. S. Hotchkiss, for China,	\$5 00
<i>Kinsman.</i> —Cong. and Pres. Ch.	12 00
Total,	\$17 00

MICHIGAN.

Fem. Dep. Armenia College.

<i>Alpena.</i> —From friends,	\$25 00
Total,	\$25 00

WISCONSIN.

<i>Warren.</i> —Mrs. S. B. Osgood,	\$2 00
Total,	\$2 00

IOWA.

<i>Maquopeta.</i> —C. L. McCloy,	\$5 00
Total,	\$5 00

CANADA.

<i>Sherbrooke.</i> —Union Woman's Miss'y Soc'y, const. L. M. Mrs. Lindsay,	\$25 00
Total,	\$25 00
General Funds,	\$1,690 89
Fem. Dep. Armenia College,	275 00
"Life and Light,"	240 38
Weekly Pledge,	1 78
Leaflets,	1 70
Legacies,	50 00
Total,	\$2,259 75

MISS EMMA CARRUTH, Ass't Treas.

Department of the Interior.

TURKEY.

WORK IN MONASTIR.

BY MRS. KATE M. JENNEY.

IT WAS early one October afternoon in 1873, when Mr. and Mrs. Baird, Mr. and Mrs. Marsh and Mr. and Mrs. Jenney, together with a native preacher from Samokov, rode through the streets of Monastir to plant there a new station.

We were met at the gate by our landlady, who welcomed us, not without ease and grace, as she drew us into the yard. This yard seemed like an old acquaintance in a strange land, with its familiar apple, plum and mulberry trees, and its green grass and bright flowers. We were conducted up some outside stairs, spotless, though unpainted, into rooms plastered and whitewashed, with floors as clean as the stairs. There are no painted houses in Monastir, but the woodwork is seldom anything but clean among the Christians. The mud floors and black walls of our imagination are found in the villages and in some parts of the city, but not in our home.

While we were looking about a little, our landlady brought up her husband and his aged mother, who welcomed us and bade us be seated, while a young girl passed around preserves and coffee. This ceremony over, we were supposed to be in possession of our own hired house. The furniture arrived in a few days, and when our cheerful American carpet was down, books in order, divans covered, pictures hung, curtains at the windows, and the organ (the *sine qua non* of our home life and missionary work) in its place, we felt that our home, though very small and scantily furnished, was a delight to us.

We found ourselves among a people, or peoples, I should say, —(for our work is not with Bulgarians more than Wallachians, Greeks and Christian Albanians, all of whom belong to the Greek Catholic Church; and we at times have opportunities to speak the truth to Hungarian and German Roman Catholics, to Jews and Mohammedans), —not very peculiar in face and feature, though they are generally decided brunettes; peoples not lacking in intelligence or the common civilities of life. They do not differ

from us in their religious title (I refer to our particular people of the Greek Catholic faith).

They call themselves Christians, and such they are, in that they believe in Christ. But they have forgotten their first love. The mother of the man Jesus has usurped the place of the crucified Son of God. They are idol-worshippers, though they resent the term. In a recess on the east side of the principal room of every house is an "icona," or gilded picture of Mary and the child Jesus, before which a taper is burned in time of sickness or misfortune, and at the hour of prayer.

Their cold, cellar-like churches are adorned, from frescoed roof to chill pavement, with pictures of the Deity, apostles and saints, which they worship, having bought the privilege with a few piasters. Their religion is nothing more than a name. They are dishonoring the Gospel of Christ before the Mohammedans among whom they live. Oh, how much they need to hear the truth and see it exemplified in the lives of true Christians!

The condition of the women is especially deplorable. The girls are taught that they cannot sin while they remain unmarried, and their only religion is an occasional fast. After they attain the age of twelve or fourteen they are never seen outside the yard, except as they steal to a near neighbor's, watching all the way lest some one should see them. But they stand by the hour at the gates, dodging out of sight if a man comes in view.

They go to church once a year or so, to partake of the communion. They are married when very young, and a girl never knows or sees her betrothed till he comes to the engagement party. After this ceremony she prepares for the wedding as fast as possible, and is soon married, often to lead a life of sorrow and suffering with a brutal husband who never loved her and whom she never loved.

When married she begins her religious life, which consists in giving bread and boiled wheat for the salvation of deceased friends, visiting the sick and attending church, where she sits with other women in a closely-latticed gallery, and spends the time in talking and laughing.

The women are with more difficulty reached than the men, because of their greater ignorance and consequent superstition. They are treated as inferiors; and it is only within a few years that schools for girls have been established. Even now they teach little except elementary reading, spelling, singing and fancy work. We, as missionary workers, need a school in Monastir. The one already in operation in Samokov is too distant, being seven days' journey over the mountains; and we are looking forward to a not far distant day when we hope this need shall be supplied.

But could you see the contrast between the present spiritual condition of Macedonia, especially Monastir, and its condition five years ago, I doubt not you would wonder. Then, no one knew the story of the Redemption, for none had the Bible except the priests, who read passages here and there in ancient Greek and Slavonic, which languages are very little understood, especially when intoned as rapidly as one can speak. Now, throughout Macedonia, in all the principal towns and in many of the smaller places, we find copies of the Word of God, and men are studying and believing it. And in Monastir God is working. I wish you could see our dear people there. At our communion-table, three years ago, there were four, Mr. and Mrs. Baird and Mr. and Mrs. Jenney, Mr. Marsh having previously removed to Eski Zagra. Now, twenty natives join us in remembering our Lord, only two of whom at that time were Christians.

The means by which these results have been accomplished, under God's spirit and grace, are varied. Two incidents particularly introduced us to the people as subjects for general conversation, discussion and curiosity. We had not been in Monastir a week, when a soldier in handsome uniform—the body-guard of the Greek consul—brought us a written invitation to a ball, to be given the next Sunday evening, at the consulate, in honor of our arrival. Kindly, but without hesitation, we returned word that Sunday is our Lord's day, and is sacred to His service.

Another instance: our organ arrived on Sunday, and excited much attention among our neighbors who flocked to see it. To their surprise we ordered it placed under shelter just as it was in the box, to remain till the morrow. This again stamped us as a peculiar people, and started inquiries as to who and what these Americans were.

Sabbath services were commenced at once, our helper, a graduate from Samokov, doing the preaching, all the missionaries being as yet unacquainted with the language; and we soon commenced a Wednesday evening prayer-meeting.

I scarcely need speak of the work of Bible distribution; of touring among the different cities and villages; of familiar talks in the market and on the streets, resulting in a personal appeal to duty: these methods of work are familiar to all. Mr. Daskaloff, once a deceitful, ignorant priest, but now a strong, successful preacher of the truth, is only one instance of the success of this kind of work.

The women are most readily reached by taking the Word of God right to their homes, and plainly showing them wherein they are wrong, and what is the right.

Very fruitful has been the labor bestowed on the tri-weekly night-class that Mr. Jenney has for three years taught in his study. I assure you it was delightful to see those young men growing in grace, as they grew in knowledge of the truth; to see them listening to the voice of conscience that had slumbered so long; to see their love for the Saviour and His teachings growing and filling their hearts till they could no longer keep silent, but felt constrained to confess Him before men.

Thus the work has gone on step by step in Macedonia, and even in Bulgaria the war has not checked the progress of the Gospel. Though the Female Boarding School at Samokov was entirely suspended last year, and the families of the missionaries went to Constantinople for surer protection, yet they have not there been idle.

Mr. Locke and Mr. Jenney "held the fort" in Samokov, guarding the city and mission property from conflagration and invading foes, continuing, meanwhile, the preaching and prayer-meeting services, and the instruction of the young men in the Theological School. The families have now all returned to their homes in Samokov, while Miss Maltbie has lately returned from this country to care for the boarding school. Mr. Jenney—no longer needed in Samokov—has been touring in the Eski Zagra field.

In a recent letter he says of the work in Kustenets:—"I have been here for four days, laboring literally night and day, for I have been left alone to sleep but eight hours out of the forty-eight. It is a blessed work. There is a deep and growing interest, and a keen sense of the hatefulness of sin has led professing Christians to repent and consecrate themselves anew. I never saw a greater, quicker, more complete and more satisfactory change in any with whom I have labored. The Lord is leading men to Himself."

Thus into the country where the Gospel was first carried by Paul and Silas, and where that same Gospel has been corrupted by the lying craft of men—into that very country, after the lapse of eighteen centuries, is the old, old Gospel, in its old simplicity, again returning with healing on its wings.

And now let me urge you to pray for us. Pray for our people; pray for our little church; pray, in particular, for the missionaries; they need your prayers—you cannot understand how much.

"DERIN DEST" DAY.

BY MISS C. D. SPENCER.

THE 25th of February is celebrated by the Armenians as the anniversary of the night when Jesus staid behind with the Rabbi, and Joseph and Mary "sought him sorrowing" through the streets of Jerusalem.

The name "Derin Dest" is significant, meaning, "Have you seen the Lord?"

The celebration begins at early twilight, and consists of building great bonfires on the tops of the houses, accompanied with great shouting and rejoicing. These fires — lit by a burning taper which has been lighted at the church — are to represent the torches that are supposed to have been used in the weary search.

One of the most important of the Armenian churches of Marash is on the hillside opposite our house; and as the shadows begin to fall, we can watch the lighted tapers as they pour from it in a long, straggling procession through the main street, and, one after another, turn suddenly into the narrow side-alleys, and disappear among the houses.

While we are watching the torches, the bonfires have begun to start up, here and there; and by their light the queer figures of the children, big and little, are plainly visible, jumping and dancing around them, quite after the fashion of little folk in a highly-excited state, the world over. And oh, the yells! We are glad that we are no nearer.

There are strange superstitions connected with this performance. One is in regard to the direction in which the flames are driven by the wind. This time they were driven toward the wheat and rice fields on the plain, and the people say, "There will be plenty of grain this year." If they had leaned toward the mountain, grapes would have been abundant; if toward the graveyard, Death would have gathered a full harvest, etc.

After the fire has died out, the coals are carefully gathered up and distributed among the family stores, such as in the salt, flour and grain bins, in order that their contents may be increased.

The hens are caught, and made to stand on the partially-burned sticks, or the coals are scattered on their backs, to ensure an abundance of eggs; and the ashes and coals are supposed to be a preventive against sickness.

J A P A N.

EARNEST SPEAKING REWARDED.

EXTRACT from a sermon preached by a Japanese in Yokohama, Japan.

"SOME years since there lived in one of the provinces of China, a poor man named Rakutoku; but though poor as the world goes, he felt himself rich in the possession of a beautiful wife. Scarcely a twelve-month had passed since she came to his home when a war broke out, and in the midst of the confusion and wickedness accompanying it his lovely wife was snatched away, never to return to him.

"Shortly after a son was born to her, who, as he grew up, was most faithful in all filial duties to Shiki, a wealthy mandarin, whose wife his mother had become, and whom he supposed to be his real father. After a time his step-father died, and the boy was most careful to leave nothing undone whereby he might show his respect and love for him who had just passed away. Shortly after this event his mother was afflicted with a severe illness, which she feared would end her days; and feeling that she could not die without making known to her son his real father, called him to her; but her full heart for a time would not allow her to speak. Her son was much moved, and said, 'Do not make such an effort to speak to me; wait till you are rested.' 'No,' she said; 'I may die to-night, and there is something which I could not leave unsaid and die in peace.' She then gave him the story of her life, and in closing said: 'My son, I would have you inherit the virtues of your father Rakutoku, and the possessions of your father Shiki. Saying these things with much emotion, she died, and the boy, now fifteen years of age, was left alone.

"From that time he determined to make faithful search for the father whom he had never seen. He went to the province from which his mother had come, but could find there no clue to guide him. From one place to another he journeyed, occasionally hearing something encouraging, and again losing all trace of the object of his search. He accidentally learned that his father had at one time been engaged in the copper business. Remembering that there were many copper merchants in Peking, he turned his steps in that direction. Having reached the city, he made inquiries of several persons, and at last found one who knew his father, and informed him in what part of the city he could be found, peddling copper from street to street, as was his daily habit. After looking and waiting long, he saw an old man coming towards him who he thought must be his father. He addressed him respectfully, asking if he were not Rakutoku, of such a province. But the old man, fearing that this mandarin youth had come to make inquiries preparatory to arresting him, was so alarmed that he fell on the ground before him, begging him not to speak to him, since he was a poor man, who meant no harm to any one. The youth raised his father, and said, 'Do not be troubled; I have not come to distress you; I am your son.' 'My son!' said the old man; 'I have no son.' He then rehearsed to him the story his mother had given him. Assuring him and reassuring him that he was indeed his son, the father was at length convinced that his own boy stood before him. They embraced each other with tears of joy. The son took his father to his own home, and affectionately cared for him to the end of his days."

The Japanese then turning to his audience, who had followed him with the closest attention through his story, said, "If this man sought so long, so unweariedly and patiently for his earthly father until he found him, ought not we Japanese, who have learned that the gods in whom we have trusted are no gods, to search as earnestly until we find our Heavenly Father, who is waiting to receive us and call us indeed His children?"

Home Department.

IN MEMORY OF MRS. NINA FOSTER RIGGS.

A YEAR ago this month, our eyes beheld the sun-burned prairie of Northern Dakota. Its treeless waste lay under a scorching summer sun. Beneath a bluff which overlooks the river lowlands nestled a solitary green enclosure around a long, low dwelling, whose aspect was of comfort and of home. The sunshine which withered the surrounding country was not the gentle power under which had sprung up this oasis in the desert. The light within the house, whose sweet radiance beautified the humble dwelling, and shone forth upon the wilderness around, was the fair soul whose heaven-reflected glory touched all that came within its ray. The happy wife and mother, the faithful friend, the counselor and example of the dusky Indian women, the physician of their sick — she it was whose passing to the "upper kingdom" has withdrawn all the brightness from that scene. Her feet have newly pressed the shining shore, whither our streaming eyes follow her, longing for one more look of recognition from the face which beams with heavenly glory; but her gaze is fixed upon her Lord, in whose presence is life evermore, and we turn to look upon the beautiful life so early finished, to study the secret of it, and thank God for its fair and holy lessons.

Few of the friends who knew her after her coming West, will remember the little girl in the Eastern home whose *spirituelle* face, with its halo of golden hair, seemed so much more of heaven than of earth as to cause the frequent, anxious comment, that this world could not long detain her. An active, happy child among her play-mates, her thoughts were often upon heavenly things, and her desire to turn theirs thitherward, yet without anything morbid or unchildlike in her ways. When about ten years old, with one or

two companions she sought out some poor neglected children, and taught them little lessons in books and sewing and of God, all with such naturalness and simplicity as children manifest in their favorite occupations. As she grew to womanhood she was the delight of the home which so tenderly shielded her from every rude blast, and of a large circle of attached friends.

She possessed those charms of person and manners and qualities of mind, which won admiration and peculiarly fitted her to enjoy and adorn general society. So when the time came for her to change this for a secluded life, many regretted that the "fine gold" should be sent where baser metal, as they thought, would do as well; that the noble woman, so eminently fitted for usefulness in circles of refinement, should spend her life among the degraded and unappreciative savages. But the event has proved that only such a nature, abounding in resources, could be the animating spirit of a model home in the wilderness which has been an object lesson of Christian culture, not only to the Indian but to the army people, who were her only white neighbors, and who, for her sake, could look with interest on a work too often an object of contempt. And then the reflex influence upon those who missed her from their number, or met her as she journeyed to her field of labor, has been in proportion to the grace of her refinement and the breadth and depth of her character. God, who spared not his own Son, still gives his choicest ones to the salvation of man.

In Chicago, at the home of her sister, in 1869, she first knew Mr. Riggs, and their mutual love soon compelled her to consider what it would be to share his life-work. She recognized its hardships and deprivations, as could hardly have been expected in one so inexperienced in life's trials. She afterwards often playfully said she was "not a missionary—only a missionary's wife." It was, indeed, a two-fold consecration, joyous and entire, to the life of wife and missionary. The parent who gives his infant child to the Lord in the holy rite of baptism, little realizes what that may mean to him in later years. So her parents, when called to give her up at the time of her marriage, December 26th, 1872, to go into the wilds of Dakota, wrestled in spirit as they renewed their consecration. The father writes: "I gave her up when she left us on that winter's night. It was a hard struggle, but I think I gave her unconditionally to God, to whom she so cheerfully gave herself."

At that time of year it was impossible for her to take the perilous journey to Dakota with her husband; so after a brief visit at her sister's home, near Chicago, he left her there until the following April, when, with her husband's father, she took the first boat up

the Missouri, and rejoined him at Hope Station, opposite Fort Sully, D. T., where the little log house he had built became their first home. She had already made some progress in the Dakota language, but not sufficient to work, except to teach home-making by her example.

Of the first half year here, not without its dangers from the then excited Indians, its novel situations and strange experiences she told us on her return with her husband, that fall, to attend the meeting of the Board in Minneapolis. Her buoyant spirits and faculty for seeing the droll side of everything, helped her to make the sketch a bright one. Her sense of humor and keen wit has lightened many a load for herself and others; the more forlorn and hopeless the situation, the more elastic her spirits. How often have those of her own household, wearied with severe labor and weighed down with care, been compelled to laugh, almost against their will, by her irresistible drollery, and thus the current of thought turned and the burden half thrown aside.

It was at that Minneapolis meeting (1873), that she made an appeal for some one to go with her to the Dakota work. Of the impression her words and presence made, there are those among your readers who will bear witness. Among those who at once responded to the call, Miss Bishop was selected by the W. B. M. I., and was soon installed in the mission home.

Mrs. Riggs returned with her babe to spend the summer of 1875 at her father's, in Bangor, Maine; and, on her way to her work, again enjoyed the meeting of the Board in Chicago. Miss Bishop, whose ready acquirement of the language and devoted spirit had made her a most efficient helper, was then just laying down her earthly cross for her heavenly crown, and Mrs. Riggs addressed the woman's meeting as follows:

"Two years ago, at the meeting in Minneapolis, I made a request which was promptly answered. I asked for a young lady to go back with me to the mission work. I find her name is not on the rolls. But if ever a brave life should be recorded, and the name of an earnest woman beloved and remembered by all, it is that of Miss Lizzie Bishop, of Northfield, Minnesota. We had hoped she might return, but the Lord has not seen fit for that. He calls her to Himself soon, I suppose. For her, and for that work which she loved, I ask your prayers.

I wish I could show you the rough log buildings. I wish I could show you the Indians in their native dress, peering into the mission house. I wish I could show you them just as they are in their homes—how they suffer when they are sick in their miserable dwellings. Those of you who are mothers, with little children's clinging arms about your necks and sweet kisses on your lips, can understand better than any other what it is to lose a little child. I wish I could tell you of the deep, lasting grief which calls forth not only our prayers, but

something more — which calls for our gifts that some one may be sent to tell them of that life which is beyond, where they shall see their little ones again.

For the past two years I have been at different stations. I was at Hope Station, on the west side of Missouri River, opposite Fort Sully. Now I am at Bogue Station, fifteen miles below Fort Sully, on the east side. Since I have been there I have met a great many women. At first they all seemed to me very degraded; but I have come not only to feel interested in many of them, but to love some of them with a very deep love.

Oh, give us your prayers, your tender thought from one day to another — not waiting for these annual meetings — expecting us to come and tell you of the coming of the Lord. Carry us daily in your hearts and prayers. We need it."

Miss Whipple and Miss Collins, from Iowa, had at this time offered themselves to the mission work, and were appointed to return with Mrs. Riggs. The mission had now been removed from Hope to Bogue Station, a point on the east side of the Missouri, fifteen miles below Fort Sully. Here, through the two following years, the work went on with great vigor and earnestness, and with most encouraging promise.

Last summer (1877), the three ladies spent a few weeks with their friends. Many met them at that time, and will remember the interest excited by their story of mission life. But again the Lord was about to lay His hand heavily upon the Dakota mission. Miss Whipple's young and vigorous life was laid down at the Master's call. On passing through Chicago to confer with the ladies of the Board, she was smitten with a fatal illness, and as Mrs. Riggs had already returned to Dakota, Miss Collins watched alone by her death-bed. Well we remember how difficult it was for Mrs. Riggs to take up her pen when urgently requested to write of Miss Whipple—how little expected then this call to trace, with lingering fingers, some faint lines which should recall to mind her own sweet presence.

This last year of the mission has seen the completion of the longed-for chapel, the first gathering at that place of the churches of the Dakota mission for their annual meeting, and after that an increasing interest among the people, which led many to lay aside the garb of savage life, and to join the church and school, in civilized dress; and, what far more rejoiced the missionaries' hearts, some have indeed put on the robe of Christ's righteousness, and begun to live for Him. In one of the latest letters, Mrs. Riggs says, in speaking of their progress: "It seems like the beginning of the dawn."

During the past summer all has gone on peacefully in the home. Friends from a distance have cheered it with their visits, and save the fearful heat of July, nothing has occurred to mar the serenity of the household, until on the night of August 4th Mrs. Riggs was taken with violent convulsions, and the care of friends and physicians were of no avail. On the morning of the 5th her dead babe was born, and she lay unconscious, too weak to rally, till the time of her death. Near the spot hallowed by her death her grave is made—a silent witness to those for whom she labored, that she loved them even unto death. The Lord, who accepted the lavish gift of the precious ointment, will tenderly accept this rich life whose fragrance abides in many hearts and homes.

A dear friend writes: "In her the light of Christ shone clearly, undimmed by the earthliness and selfishness which obstruct it in others—a pure ideal of what a Christian woman should be."

At a recent meeting of the Executive Committee, Miss Mary F. Bliss, of Galesburg, Ill., who is to be associated with Miss Van Duzee in work at Erzroom, was adopted as one of the missionaries of the W. B. M. I.

Miss Bliss, with Miss Van Duzee and Miss Seymour, sailed August 24th for Turkey, in company with Mr. and Mrs. Wheeler.

RECEIPTS OF THE WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

FROM JULY 15 TO AUGUST 15, 1878.

MRS. FRANCIS BRADLEY, TREASURER.

OHIO BRANCH.		
Mrs. M. B. Monroe, Akron, Treas.		
Cincinnati. — Vine St. Ch.		
Young Ladies' Miss. Soc.,	\$30 00	
Claridon. — M. S. T.,	50	
Cleveland. — Euclid Ave. Ch.		
Aux., for Samokov sch.,	\$80;	
for Marash sch.,	\$35; and to	
const. Mrs. J. E. Twitchell,		
Mrs. Bertha A. Judson and		
Mrs. M. B. Lukens L. M's,	115 00	
Columbus. — 1st Ch. Aux. for		
Bridgman School,	18 00	
Fitchville. — Mrs. Q. W. Wells,	1 00	
Hudson. — U. M. S., for Misses		
Collins and Parmelee,	14 00	
Huntington. — Aux.,	7 50	
Lodi. — Aux., of wh. \$5 from		
Miss R. Andrews,	10 00	
Lyme. — Mission Band, for		25 43
Marash School,		
Mantua. — Aux., for Miss Parmelee,		5 05
Medina County,		5 00
Milan. — Mrs. R. Andrews,		1 50
Oberlin. — Aux., wh. const. Mrs. Judson Smith, L. M.,		25 00
Sandusky. — "Missionary Helpers," for Dakota Mission,		15 00
Springfield. — Aux., \$13.30; Mission Circle, \$20.67,		33 97
Tallmadge. — "Cheerful Workers,"		30 00
Wauseon. — Aux., for Mahratta Bible-reader,		12 00
Total,		\$348 95

MICHIGAN BRANCH.

Mrs. G. H. Lathrop, Jackson, Treas.	
<i>Almont.</i> —Aux., for Miss Pinkerton,	\$8 00
<i>Alpena.</i> —Aux., for Miss Pinkerton,	30 00
<i>Ann Arbor.</i> —Young Peoples' Mission Circle, for Bridgman School,	40 00
<i>Detroit.</i> —Sunbeam Band, for School at Battalagundu, \$60.50; for Miss Dudley's teacher, \$14.50,	75 00
<i>Flint.</i> —Aux., for Bible women at Samokov,	15 00
<i>Grand Rapids.</i> —Aux., for Samokov School,	59 00
<i>Hudson.</i> —Aux., for Marash Bible-reader,	20 00
<i>Jackson.</i> —1st Ch. Aux., for Miss Hollister, of wh. \$25 from Miss E. Page const. Miss Lizzie McLean L. M., \$88; 2d Ch. Aux., for Kobe Home, \$2.25,	90 25
<i>Kalamazoo.</i> —1st Cong. Ch. Aux.,	32 85
<i>Marshall.</i> —Aux.,	3 70
<i>Owosso.</i> —Aux., for Miss Spencer,	33 99
<i>Pontiac.</i> —Aux., for Marash School,	6 48
<i>Port Huron.</i> —Aux., for Miss Pinkerton,	10 00
<i>Three Oaks.</i> —Aux.,	8 35
<i>Vermontville.</i> —Aux., wh. with prev. contri. const. Mrs. W. R. Martin L. M.,	22 00
Total,	\$454 62

ILLINOIS.

<i>Alton.</i> —Ch. of the Redeemer Aux.,	\$7 00
<i>Aurora.</i> —1st Ch. Aux.,	4 33
<i>Blue Island.</i> —Aux.,	7 25
<i>Champaign.</i> —Aux.,	7 00
<i>Chesterfield.</i> —Aux.,	17 00
<i>Chicago.</i> —Mrs. Orton's Bible-class, for Kohar,	25 00
<i>Evanston.</i> —Aux.,	37 75
<i>Galesburg.</i> —1st Cong. Ch. Aux., for Miss Bliss, \$31.93; 1st Ch. of Christ Aux., for Miss Bliss, \$20.	51 93
<i>Galva.</i> —Aux., for Miss Bliss,	6 25
<i>Geneva.</i> —Aux.,	6 00
<i>Lamoille.</i> —Aux.,	5 00
<i>Lawn Ridge.</i> —Aux.,	7 00
<i>Lyonsville.</i> —Aux., for Samokov School,	11 30
<i>Mendon.</i> —Mrs. J. Fowler, wh. const. Mrs. F. A. Garrett, L. M., \$25; Mrs. M. J. Bray, \$5,	30 00
<i>Ottawa.</i> —Mrs. E. N. L.,	1 20
<i>Peru.</i> —Aux.,	6 57
<i>Quincy.</i> —Aux., for Miss Evans,	10 00
<i>Waverley.</i> —Aux., for Miss Evans,	13 50
Total,	\$254 08

WISCONSIN.

<i>Oconomowoc.</i> —Aux., for Bible-reader near Cesarea,	\$5 00
<i>Racine.</i> —Aux., for Manisa School,	21 00
<i>Ripon.</i> —Aux., wh. const. Mrs. Sarah Penkerton, L. M.,	25 00
<i>Shopiere.</i> —Aux.,	10 00
Total,	\$61 00

IOWA.

<i>Anamosa.</i> —Aux.,	\$18 00
<i>Davenport.</i> —Aux., for Miss Day,	13 00
<i>Dubuque.</i> —"Dress Trimming,"	1 00
<i>Fairfax.</i> —Aux., for School at Afion Kara Hissar,	10 00
<i>Fairfield.</i> —Aux.,	6 00
<i>Genoa Bluffs.</i> —Aux.,	5 25
<i>Lyons.</i> —Aux.,	28 00
<i>McGregor.</i> —Aux., for B. R., near Harpoot,	5 43
<i>Osage.</i> —Aux.,	5 00
<i>Tabor.</i> —Aux.,	15 00
Total,	\$106 68

MINNESOTA BRANCH.

Mrs. J. W. Strong, Northfield, Treas.	
<i>Plainview.</i> —Aux.,	\$20 00
<i>St. Paul.</i> —Aux.,	30 00
Total,	\$50 00

MISSOURI BRANCH.

Mrs. J. H. Drew, St. Louis, Treas.	
<i>Neosho.</i> —Aux.,	\$10 00
<i>St. Louis.</i> —Dr. Post's Ch. Aux., \$10; Pilgrim Ch., Mrs. Pier-son, \$5; Pilgrim Workers, \$3.36,	18 36
<i>Windsor.</i> —"Merry Workers,"	5 00
Total,	\$33 36

KANSAS.

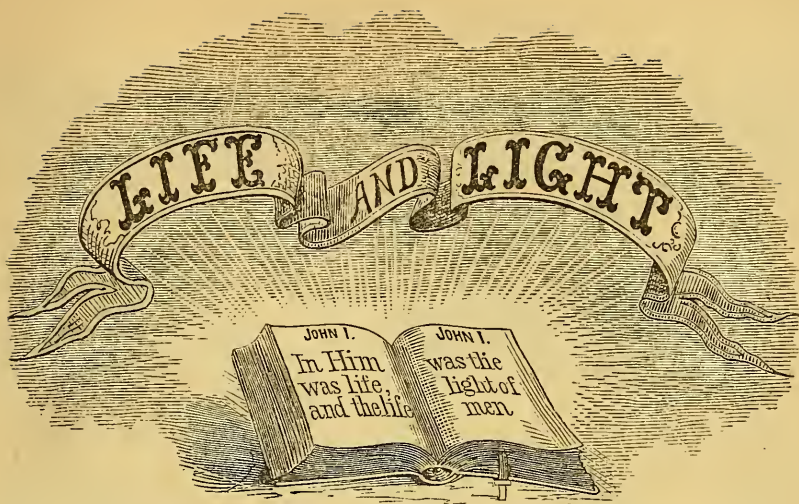
<i>Atchison.</i> —Aux.,	\$17 00
Total,	\$17 00

COLORADO.

<i>Greely.</i> —Aux.,	\$11 20
Total,	\$11 20

MISCELLANEOUS.

Pamphlets,	\$2 45
Total,	\$2 45
Total,	\$1,339 34
Total of Receipts from Nov. 1, 1877, to Aug. 15, 1878,	\$12,179 93
Mrs. MARY E. GREENE, Asst. Treas.	



FOR WOMAN.

VOL. VIII.

NOVEMBER, 1878.

No. 11.

TURKEY.

ARMENIA COLLEGE.

It is an acknowledged fact in all foreign missionary work, that the main burden of the extension of the Gospel must rest on educated natives. A handful of missionaries,—two or three men or women to half a million or more of people,—can do no more than introduce the Gospel light, setting it up here and there in important centres; its diffusion into the surrounding darkness must be effected by innumerable little tapers, each with its modicum of divine light carried into obscure and distant corners. That this idea is the true one, no one can doubt who considers how much has been already accomplished in this direction on mission ground; and perhaps there is no field where this plan has been tried more thoroughly or more successfully, than in the Eastern Turkey Mission. In the single section under the care of the Harpoot station, where there have never been more than eight missionaries at any one time, there have been formed during the last twenty years, twenty-three churches, having seven hundred and fifty-four male, and four hundred and thirty-four female members. These churches are self-governing, and mostly self-supporting; and of \$32,400 expense within the past three years for their general missionary work, they paid \$13,037. In the entire field of Eastern

Turkey, are 132 Protestant common schools, with 4174 pupils, 214 native laborers, occupying 119 cities and villages, in which are 8256 Protestants, and an average of about 6,000 attendants on Sabbath worship; 190 persons are in training for Christian work, and there are 32 churches, with 1890 members.



It is thought that in the Harpoot field, the grand ultimatum of missionary work—a church, a ministry, and Christian institutions of learning, supported and carried on by the natives—may be reached in the immediate future, and the missionaries set free to go into the regions beyond. The first, and most important step, to this end just at present, seems to be the establishment, on a permanent basis, of an institution which shall furnish the discipline and culture of a thorough education, “to the men and women who are to be the leaders of thought; who are to mould and give wise direction to private and public life; who, in a word, are to embody the ideas of the Gospel in the thoughts and lives of the people, assuming and carrying forward the work of evangelization.” Such an education is now in part provided for in that cluster of institutions bearing the name of Armenia College.



ARMENIA COLLEGE, HARPOOT.

The buildings in the cut are—No. 1, Residence of the native pastor of the city church; No. 2, Normal School; No. 3, Church and Theological Seminary; No. 4, School-house; No. 5, College; No. 6, Missionary Residence; No. 7, Stable; No. 8, Female Seminary and two Missionary Residences; No. 9, Book Depository. In the front of the cut are a few of the houses of the city, upon the hill-top a Turkish cemetery, and in rear of No. 6, in the corner of the Mission inclosure, the mission cemetery.

It now comprises a normal school, a college proper, a theological seminary, and a female seminary; and in time it is proposed to add a department of law and medicine. It is thought that if an endowment of \$60,000 can be secured as a permanent provision for the future of the college, the Board will be relieved of all further expenditure for it, and the missionaries soon enabled to leave it mainly in the hands of native Christians, while they themselves may do pioneer work in other places.

In this institution the Female Seminary,—of whose past and present work a brief sketch was given in the October number,—or, as it should now be called, the Female Department of Armenia College, occupies an important position. As it shares largely, of course, in the benefits of the endowment, the Woman's Boards have been asked to provide, if possible, for \$20,000, one third of the whole amount. Of this the executive committee of the W. B. M. has pledged \$15,000, to be raised outside of the general work of the Society. This may seem a large sum in these times of financial

depression; but strong in the assurance that this call has come to us from Him who holds the hearts and the purses of all men and women in His hands, we have cheerfully assumed the burden, and now confidently appeal to a constituency who has never yet failed us, asking that by their labors, their gifts, and especially their prayers, the pledge may be redeemed. With the country under the protectorate of Christian England; with religious liberty guaranteed again and again by the Berlin Congress; with the Moslem power crippled beyond recovery—surely there is no country which promises such rich rewards for immediate Christian effort as Turkey. Civilization it will speedily have: the question of the hour is, “Shall it have a Christian civilization?” Dr. Hamlin writes:

“Three powers are now claiming the Armenian race—the Gospel, Rome, and ‘Modern Civilization.’ The latter is the comprehensive term for all those forms of infidelity that Evolution, the Positive Philosophy, and all other materialistic atheisms assume. Few are aware how these pernicious things, in shallow forms, are permeating the East.

“Rome is awake and in earnest. Her agents, with indefatigable zeal, follow your missionaries step by step. But the Gospel has the inside track, and must hold it. God is with it. Still his servants must fight in order to win, and this college is a post that must be held.

“It is planted just where it should be. Divine wisdom selected the place and fore-ordained the location. Its strategic position could not be improved. It is a power which the gates of hell cannot prevail against. It must train the officers to lead the hosts of God’s elect in that great and holy war.

“Besides, there are the Koordish mountains to be invaded and possessed. This is an achievement that will bring to Him ‘who wears many crowns,’ his choicest jewel, his Koh-i-Noor. These Wolfish mountains, those Wolves!*—no power has subjugated them. Rome tried it, and failed. The Saracens sheathed their Damascus blades and retired. The Byzantines, the Persians, the Turks, all have failed. Harpoot has already begun the work under a Leader who never fails, under whom death is victory. This college will send forth, nay, is now preparing to send forth, messengers who will change these wolves to lambs†—rather to men, to freemen in Christ Jesus—to noble brothers and sisters; for these Koordish brigands have not only muscle, but force of will and character.

“That Eastern world is not a dead, but a living world. The churches have strongholds there which only call for supports, and

*Koord means wolf. † Isaiah, XI : 6.

the work is done. O brothers! O sisters! withhold not the very moderate aid for which this college calls. It can be endowed with less money than any similar institution which has such a chance for great and effective work ever called for. Help it, and so sure as the promise of God cannot fail, what you give shall be paid back to you, good measure, pressed down, shaken together, and running over."

It is well known to our readers that both Mr. and Mrs. Wheeler have labored indefatigably for the last two years to procure this endowment fund, Mrs. Wheeler working especially among women, both East and West. As a result of her labors, we have now in our treasury nearly \$4,000, and by her appeals and her personal contact with hundreds of Christian women, she has made the enterprise dear to many hearts. The success of the undertaking—the crowning work of these two devoted missionaries—is so far ensured, as to enable them to return to Turkey, leaving the matter in the hands of a board of trustees, who are to receive the money, carefully invest it, and use the income for the benefit of the college.

Mrs. Wheeler sends back to us the following letter, written on shipboard, just before her arrival in Liverpool:

DEAR FRIENDS:

As we draw near the shores of Old Ireland, my heart goes back to the dear ones in the home-land. May I send through the pages of *LIFE AND LIGHT* a few words of good-bye to the many whose hearts and homes have been open to me during the three years that I have been absent from my chosen work? As I glance back into these years, I find them full of bright, joyful remembrances, and I trust that my power for good among the people to whom I go, may be the greater for this home experience. How I should love to take you all by the hand once more, to give you a loving good-bye, and to read in your faces, if it came not from your lips, the "God bless you in your work in a foreign land." May the Father in Heaven ever abide with you, and Jesus, the Elder Brother, walk beside you, while the Holy Spirit shall teach you all things.

Many of you have a personal share in my special work, and I know that you will pray for us all, that we may be instrumental in laying wisely the foundations of the institution for which we labor. We who go back to Turkey, do not go feeling that ours is a path with no thorns in it. We know that trials must abound, but we ask that God's grace may much more abound—that He will baptize us with His Holy Spirit who is able to guide us into all

truth. We wish you to pray that we may not set up our own wills, but seek to know what the Master would have us do; and that when we know what that is, we may not fear to go forward, even though it be against some cherished wish of our own. May we forget self, and holding firmly by the hand of our Leader, go bravely on, feeling sure that His way is the right way. I know you will, many of you, watch our progress with interest. If I could only make you feel as I do the need we have of your prayers, that not one false step may be taken! It was easier to begin the work twenty-two years ago, than to finish it now. God has blessed us with a rich fruitage, and I believe He will continue His blessing if we trust Him.

We thank the dear old Board for the cordial right hand extended to us. It is pleasant to feel that we are under its protecting care; but may I tell you that we feel a great deal warmer now that the Woman's Board has given us such a cozy nook to rest in. Dear sisters, one and all, will you not make a little thank-offering this year, perhaps on our dear Lord's birthday, to help pay for the warm corner provided by the W. B. M., for the daughters of Armenia? You will not regret it, as you shall hear from time to time what they are doing to help on the Redeemer's kingdom. Will you not do this speedily, as I believe the Lord has other work that He means you to do. It will be money well invested, and will bring a sure return. We do not ask you to give it to us, only to go into your closets and there ask the Lord what He will have you do. I would have everything cost you something; it will be worth more to you.

It fills my heart with joy and gratitude, that God allows me to go back to my Armenia sisters. I would daily lay all I have and all I am upon His altar, and ask Him to fit me for His work here and for our home in heaven, where I know we shall not feel that we have made too great a sacrifice for such a Saviour, Friend and Brother.

Lovingly yours,

S. A. WHEELER.

INDIA.

"BREAD CAST ON THE WATERS."

BY MRS. F. H. GATES, OF SHOLAPOOR.

OUR friends may be interested to know whether the labors of the missionaries, during the famine last year, were appreciated, and I will give a few of our experiences while going from village to village.

For several months we were daily feeding five hundred or more, and as they scattered here and there, after the famine, we were liable to meet them. We have invariably found them delighted to see us, and ready and eager to listen to what we might say. At one village, as I alighted from the tanga, I was surprised to see how excited one woman was, running hither and thither, calling on all to come out. "See," said she; "here is the kind lady who fed my baby with a spoon." I soon had a crowd about me, and sitting on the roots of a tree, I tried to tell them how much greater was the love of the true God than of a mother. The woman who recognized me enforced my words by frequently remarking, "Her words must be true, or she would not have done so much for me and my baby." As I said "Salaam," and was turning away after my talk, an old woman, bent nearly double, came up to me, and shading her aged eyes, peered eagerly into my face, and with an exclamation of surprise (she had never before seen a white face) she said, in words which were used of old: "Surely, the gods have come down to us in the likeness of men, for no earth-person would be so loving."

At another village we found a large number who greeted us enthusiastically as their saviours. After the exchange of a few words of salutation, Mr. Gates left me to go to another part of the village, and I found myself surrounded by an eager crowd of men, women and children, who listened with the closest attention, till I was so wearied I could scarcely speak; then they followed me a long way, with profuse thanks and urgent entreaties to come again. Thus, as we went from village to village, we were glad to renew the acquaintance of those who recognized us as their benefactors, and were thankful we could deepen the impression on their minds that we really desired to do them good; and while before we had fed their bodies, we were just as anxious to supply their spiritual wants.

Wherever we went we found ruins and desolation, and one or two villages were entirely deserted. Families who had scattered hither and thither, to obtain food, returned to find their homes in ruins, and many of their number missing. We were very thankful for funds that had been placed in our hands to be distributed to those whose houses had fallen. We shall try to carry on this work while the people still recognize us as friends.

One evening, leaving our tents, we drove to a village a few miles away, to speak to the people. The road was very rough, and as it was so late when we arrived, and just the hour when the women were preparing their evening meal, I feared I should find no one to listen to me; but my questioning faith was rebuked, for a man went around and called every woman in the village, except one

family. Generally, the men do not wish the women to listen, especially at dinner-time. There were only six or eight families remaining in the village. I talked as well as I could, not seeing the faces of my audience, it was so dark. Then they besought me to go and see the wife of the head man, who was not allowed to come out in public. I was surprised to see the women show such an unusual interest in each other, and consented to go. As I had much the same audience, I spoke a little differently, but was often interrupted by, "Tell again," or, "Tell us once more about your Saviour, as you did over there."

What interested me most, was to find that, as we visited a few villages where I had been with my father and mother, ten years before, I was greeted as an old friend. At one place I was even called by my girlish name. They often said, "Oh, you used to sing to us." But when asked what was sung or said, they would say, "We are but beasts; we have no minds to remember." "Ah," I would say, "I would rather you forgot the singer, than the song."

One instance more. I had been speaking some time and was hurrying back, when some women saw my books, and said, "Why don't you sing to us, as well as to those low-caste people?" They would scarcely let me pass; so I stood in the rays of the hot sun and sung, and explained the Bible. As I finished, one man said, "A lady came here years ago, and talked to us of this same religion." From their description, I recognized the lady to have been my mother. They were then very eager to learn about the "lovely lady."

TURKEY.

THE MANISA BOARDING-SCHOOL.

BY MISS H. G. POWERS.

ON WEDNESDAY, May 22d, we had a partial examination or exhibition of the school. The lessons were, and were meant to be, quite secondary, as we wished the exercises to be interesting to the people in general. The large hall of the mission-house was thrown open, and contained, sitting and standing, over one hundred and sixty guests: Mr. and Mrs. Stearns also gave the use of their dining-room. As it had four large windows and a door opening into the hall, and all were removed for the occasion, it was like a large alcove, and contained nearly ninety people during most of the exercises. Our clematis and madeira vines, and the pomegranates from the school-yard, contributed green for the top of the organ (a present from Mrs. Bowen's friends) and for the bouquets, of which we had fifteen or more.

The Pasha had accepted an invitation to be present, and a Turkish rug was placed in the best position in the hall, and two chairs placed on it for His Excellency and his lieutenant. The Pasha was more than punctual, arriving a little before nine o'clock. Mr. Bowen received him politely; but when the magisterial eye observed our starry-banner hung in a conspicuous position, and searched in vain for the warlike ensign of the Caliphs, he manifested great displeasure. Of course an orderly was despatched forthwith, and we awaited its arrival. His Excellency was kind enough, after a few moments, to request us to proceed. Bodvelli Aristarchus offered a prayer in Turkish, and a Greek hymn was sung. Soon after this the flag arrived, and was put up by Mr. Stearns with a degree of quickness and dexterity that must have excited the surprise as well as the admiration of His Excellency.

The programmes were printed on a papyrograph, of which the following is a translation:

Prayer.

Hymn.

Geography (Greek), K. Margaro.

Song—"Annie of the Vale."

Grammar and Translation (Armenian), . . . Varzhoochi Menoosh.

Echo Song.

Grammar (Greek), K. Apostotos.

Exercise Song—"Mimic Cooks," (Translated into Turkish).

Geography (Turkish), Varzhoochi Menoosh.

Song—"Jenny Boker."

Examination of the Infant Department, including

Bible Lessons, Miss Maltass.

Exercises and Dialogues, Miss Cull and K. Margaro.

Recitation in English, . . . Twelve little Greeks and Armenians.

Sentry Song, Greek Boys.

Grammar (Greek), K. Apostotos.

Notes, Mrs. Bowen.

Turkish Dialogue, Written by Varzhoochi Menoosh.

Greek Song, By the Boys.

English Spelling, and other exercises.

Song—"I'm a Merry, Laughing Girl."

English Dialogue and Reading.

English Recitation—"Relief of Lucknow," by Whittier.

Parting Song (Turkish).

Gymnastics.

I wish you could have seen the twelve "infants," as they stood in a semi-circle, to repeat each a verse of "Over in the Meadow," one of those delicious little pieces in Whittier's "Child Life." Sofitza headed the line, a cunning little thing, with bright eyes and black curly hair—such a combination of baby wiles and grandmotherly wisdom! You should have heard her rattle off the

ines about the "old mother Rtoad and her little Rtoadie one," while up went one chubby finger, dyed with henna, the others securely hidden in the dimpled fist. Little Anastasia, about half as long as her name, told us in subdued tones about the "mother fis', and her little fis'es two," emphasized with two fingers in the air. One of the last lines was rendered more forcibly than correctly, by the substitution of l for w, as she told us that

"They slam and they leaped,
Where the stream runs blue."

Cleanthy, who had eleven fireflies to represent, borrowed Isgoo-hi's neighborly fore-finger; and the latter's twelve little aunties were indicated by the help of Cleanthy's two. Mrs. Stearns spent many hours and a good deal of patience drilling some of the children, who committed very slowly, but they all did so nicely that we felt well paid for our trouble. Mrs. Bowen also gave her time and strength, for two weeks previous, to drilling the girls in the new songs they were to sing, and gymnastics. The girls went through the gymnastics very nicely, and marched out of the hall at one o'clock precisely, the interest being kept up till the last. Three languages were constantly used, and there was one recitation in a fourth.

It was very pleasant and flattering to have the Pasha's attention for about three hours; but what to some of us seemed even more complimentary, was the arrival, soon after the Pasha, of two ladies, the last representatives of the Kara Osman Ogloo family, formerly rich and powerful feudal chiefs. One of them was the daughter of the house, a middle-aged woman; the other, who married into the family, is rather younger, very social and cordial. The parlor was reserved for the use of these ladies, the eleven years' old daughter of the second, recently betrothed to a boy a little older, and their respective servants. Water and coffee were passed in at the window: people in this country cannot get along an hour without drinking water.

The ladies staid quite through the exercises, standing in the door when there was anything special to see. They saw the extreme cordiality with which the Pasha took leave of Mr. Bowen, and probably heard the fine speeches he made, indicating great interest in educational enterprises—especially his own gratification at what he had witnessed, and his best wishes for our success. Seeing the piano, the ladies asked for some music while the guests were departing. Although she was almost exhausted, Mrs. Bowen cheerfully seated herself at the piano; but the lady was not satisfied with merely instrumental music, and asked for some singing. Mrs. Bowen took the hymn-book and sang, "I want to be an

Angel," "What must it be to be there?" "What then?" and other hymns. It touched me deeply to see that rich Moslem hanging upon every word, revealing in face and gesture, and by her tearful eyes, the response of her heart to the yearning after something better, as expressed by the simple words and music. The slave-girl standing behind the chair, seemed even more affected. When will the Moslems be moved as well as touched by the beautiful truths of the religion of Christ?

In the geography recitation, one of the girls made my Christian nerves tingle as she told of the transfer of St. Sophia and other churches to the Turks; and when she afterwards, with the utmost *sang froid*, told of the probable erection of the provinces of European Turkey into independent principalities, I wondered how it affected his Excellency's Turkish nerves.

Our Work at Home.

HOW SHALL WE MAKE MISSIONARY MEETINGS INTERESTING?

[ABRIDGED.]

BY MRS. G. B. WILLCOX.

[Read at a meeting of the New Haven Branch.]

JUST under the shadow of Pike's Peak, by the side of one of those icy streams formed by the melting snows of the mountain-top, a lady was lounging in her tent, so absorbed in reading that she did not notice the approach of a friend till she stood beside her. But throwing aside her book, she made her friend welcome, and an hour was passed most pleasantly. The lovely scenery, the walks they had taken, letters from home, and expeditions to be made, were all discussed with animation; but when at last missionary work was mentioned, a great hush fell upon them. The guest tried to urge its claims upon American Christians, but could elicit little response except "I am not interested in it." And as she walked back to her room, the shadow of the mountain shutting her into twilight and gloom, while the plains beyond were still bathed in the golden glow of the sunlight, she thought, There is just as truly a bright side to this missionary-work; and if my friend could see it as I do, the contrast of her feeling with her present lukewarmness, would be as great as that between these two pictures of light and shade.

What is it that can interest people to the exclusion of other subjects? was the question that for many days was constantly recurring to her mind. As she recalled her friend's entire absorption in her book that afternoon,—an absorption so great that nothing but the sound of her own name could call her back to real life from the attractions of one of Charles Reade's heroines,—her first conclusion was, Romance always enchants us. The record of feelings far greater and nobler than we seem capable of, stirs even the most sluggish soul.

And again, as she remembered how the "New York Herald" was read when Stanley was searching for the intrepid Dr. Livingstone,—how we eagerly scanned every line that described his wild and perilous journey,—she thought, No one can resist the charms of such narrative of adventure. And to a friend who asked, soon after, What shall we do to interest people in our missionary meeting? her answer was, "Make use of the stores of romance and adventure that lie ready at hand for you;" and if the half were told of what is no less true than wonderful, we should never hear again the oft-repeated complaint, "I wish I could feel any interest in missionary meetings. They are always the same old story to me."

Go back to the earlier records of missionary work! Read the life of Henry Martyn, who, nearly seventy years ago, died alone at Tocat, worn out at thirty-one years of age by the burning heats and severe labors to which he had subjected himself. Where will you find truer romance of devotion than in his voluntary surrender of the sweetest hopes a life in England held out to him?

And there was a romance of faith in the beginnings of missionary work in our own country that was marvelous. What else could have led those few men under the haystack at Williamstown, to consecrate their lives to the purpose of preaching Christ to the heathen, when they had no idea how they were to be sent out or sustained? And a more wonderful faith it was that enabled ten or twelve men in a small parlor in Salem, Mass., to project an enterprise for the conversion of the world—our own American Board. The confidence with which they made their plans would seem as incredible to us as the old story of Aladdin's Lamp, if we had not heard it so often. The Word of God, "Go ye into *all* the world," and "Lo, I am with you *always*," was to them a lamp far more powerful than the fabled one of old in which they trusted, and were never disappointed.

What narrative of adventure can be more thrilling than the stories told by some of the first missionaries of this Board? Who can hear unmoved, of the difficulties experienced by the Judson band in securing even a resting-place in India? Some of us can remember

how in our childhood, the accounts of the exposures and shipwrecks suffered by Harriet Newell and Sarah Lanman Smith, were the food on which our imagination fed, when we burned the midnight oil as long as we could endure the silence and loneliness of the place.

A story told of a young girl in Zulu-land, who ran away from her heathen home to escape from an evil old man, to whom her father was determined to sell her, surpasses some of the marvelous escapes with which fiction abounds. The father and brothers gathered their neighbors together, and, armed with spears, came to take her by force away from the mission-station. The poor girl heard their noisy approach, and trembled with fear. But as her father walked at the head of his troop, an adder bit his foot, causing his death in a few moments. Awe-struck, the brothers gave up their attempt, saying their sister's God had interfered to protect her. And home they went, glad to escape from His vengeance.

Listen to the adventures of those devoted men and women only a year ago obliged to flee, by the light of their burning homes, from the city of Eski-Zagra; or read the story of that little band of the English Church Missionary Society, who, on an island in Lake Victoria Nyanza, have lately been brutally murdered, one by one, as they stood resolved to make any sacrifice, rather than stain their sacred mission with a single drop of blood. Everywhere we hear of romance, or peril, or hair-breadth escapes, as our ears become familiar with this truth which is stranger than fiction. And, as a sad undertone, comes ever to our hearing, borne upon the winds and waves of the sea, the cry of those poor creatures who have only just received the good news of a Saviour — "Why did not the Christians of America tell us this story before? Do they want to keep heaven to themselves?"

But some may say, "It is not romance or adventure that we need. We want thought for our meetings, instructive or convincing thought." Have those who make this demand read the *LIFE AND LIGHT* for the last two years? Mrs. Pratt's paper on "Our Financial Obligations to the Foreign Work," in the number of February, 1876, gave thought enough to inspire more than one meeting, and the admirable paper entitled "At Home and Abroad," in the number of July, 1877, contains an argument that would convince any but the most willfully blind, that the command is given for us, no less than for the Apostle Paul: "Depart, for I will send thee far hence unto the Gentiles."

And yet, though we maintain that there is abundant material for our meetings, the sad fact remains that those of our smaller auxiliaries are sometimes open to the charge of dullness, and that they do not attract people. Where shall we look for the reason for this?

In the first place, there are too few who are willing to search in our treasure-house for its hidden wealth. Go into one of our great mines at the West, and you may find one breaking the rocks in search of silver ore; another picking out only those pieces whose glint shows gold hidden within; and another passing by both these to look for fossils and petrifications. So all the resources of the mine are developed, and the wants of many classes met.

Let us be as wise in our work. Let each member of a society look for the item that interests her, and give the benefit of it to all. Then we shall have brought to our meetings not only the statistics and hard facts, that our overworked leaders are too often contented with, but thoughts that breathe and words that burn, to stimulate those who are half-hearted.

Again, those who attend the meetings are too few and too far between. We need good listeners, and more of them, to inspire those who speak. When, after the great fire in the Brooklyn theatre, the aisle-chairs in Plymouth Church were removed by order of the police, even Mr. Beecher acknowledged that the bare aisles annoyed him. It seemed to hamper somewhat even his ready utterance, to see only empty spaces where he had been accustomed to meet the responses of sympathetic faces. And if kindling eyes and attentive ears help him, much more are they indispensable to the timid woman who tries to say a word to help others, and, if she meets no response, feels as if it were useless ever to try again. And if three or four, sitting far apart, have a chilling effect upon the leader, they also deaden the fervor of each other. The enthusiasm of one warm-hearted listener will kindle many, if they get near together, and eye speaks to eye; but if they are scattered over a large room, they are in danger of growing cold, as glowing brands do when pushed far apart on a wide hearth.

You may touch with a taper the first of a long row of gas-lights, and they will all seem to flame up at once; but take out half of them, leaving a few here and there, and you will have to make a great effort to light each one by itself. A little reflection on this very simple illustration, may show why nearly every member in our churches must be labored with separately before any missionary zeal can be awakened, and may convince some of those who stay at home because the meetings are not interesting, that they are responsible not only for their own lack of fervor, but for much of the dullness of others also. Another reason for the want of interest is that so few take any active part in the meetings. It is better to oppose once in a while, than to sit in dumb silence.

I remember an instance where a remark somewhat derogatory to missionaries called forth quite an animated discussion, and so much

testimony in their favor was elicited, that it really was the means of making a very good meeting. And here let me suggest that a little of the Bible-class method of questions and answers, will sometimes call out those who cannot speak unless they are spoken to. In this way, many different opinions or suggestions on the topic proposed may be gained; and in a multitude of counsellors there is wisdom.

Since, then, the sources of supply are so many, and so free to all, why should we so often hear the murmur that all the springs of interest are dry. Let every tired leader in this good work who has been ready to cry out with Moses, "Must we bring water out of this rock for you all?" follow, rather, the one good suggestion of the wicked king Ahab, and divide the land, that all may give themselves to the work of seeking for springs and brooks by which our fainting hopes may be revived, and our goodly Branch may be nourished.



BOOKS ON MISSIONS AND COUNTRIES OCCUPIED BY MISSIONS.

WE GIVE below a list of books that will be of assistance to those who may wish to make a study of missions and missionary fields. It has been prepared from lists obtained from the Presbyterian, Methodist and Baptist sources, besides our own. Although we are not prepared to recommend them all from personal inspection, we take the opinions of others that they will prove useful and interesting. We wish to speak particularly, however, of "The Romance of Missions," by Miss West; "The Orient and its People," by Mrs. I. L. Hawser; and "The Women of the Orient," by Rev. Ross C. Houghton, as especially adapted to auxiliary meetings. "Our Gold Mine," recently issued by the Baptist Band, is also an instructive and entertaining book for children. We would be glad to notice them more at length, but our space forbids:

Foreign Missions. Dr. Anderson,	\$1 25	Uncle Ben's Bag, and How it is Never Empty,	10
History of Sandwich Islands Mission. Dr. Anderson,	1 50	The Missionary Patriots. I. N. Tarbox, D. D.,	1 25
History of Missions of the American Board to the Oriental Churches. 2 vols. Dr. Anderson. Per vol.,	1 50	Life Scenes Among the Mountains of Ararat. Rev. M. P. Parmelee,	1 25
History of the Missions of the American Board in India. Dr. Anderson,	1 50	Faith Working by Love: Memoir of Miss Fiske,	1 75
Grace Illustrated; or, a Bouquet from the Missionary Garden. Mr. and Mrs. C. H. Wheeler,	1 25	The Gospel among the Dakotas. Stephen R. Riggs, A. M.,	1 50
Little Children in Eden. Rev. C. H. Wheeler,	75	Lectures to Educated Hindus. Prof. Julius H. Seelye,	1 00
		Christian Missions. Prof. Seelye,	1 25
		The Martyr Church of Madagascar,	2 00

Woman and her Saviour in Persia. Rev. T. Laurie, D. D.,	1 25	Our Oriental Missions. 2 vols. Bishop Thomson.	
Memorials of Charles Stoddard. By his daughter, Mrs. Mary Stoddard Johnson,	1 75	Round the World. 2 vols. Bishop Kingsley.	
The Arabs and the Turks. Rev. E. L. Clark,	1 50	Missionary Life in India. T. J. Scott, D. D.	
Myra; or, a Child's Story of Missionary Life. Rev. C. C. Tracy,	50	Gems of India. Mrs. E. J. Humphrey.	
Ten Years on the Euphrates. Rev. C. H. Wheeler,	1 25	Six Years in India. Mrs. E. J. Humphrey.	
Letters from Eden. Rev. C. H. Wheeler.	1 25	The Women of the Orient. Rev. Ross C. Houghton.	
Missions and Martyrs in Madagascar,	80	Our Next Door Neighbor (Mexico). Bishop Haven.	
The Gospel among the Caffres,	85	The Orient and its People. Mrs. Rev. I. L. Hauser,	1 75
Scenes in the Hawaiian Islands,	1 25	Syrian Home Life. Dr. Jessup,	1 50
Missionary Sisters,	1 25	Women of the Arabs. Dr. Jessup,	2 00
The Morning Star,	1 00	Four Years in Ashantee. (The Captive Missionaries' Narrative.)	
Romance of Missions. Miss Maria A. West,	2 50	Polynesia and New Guinea. Rev. A. W. Murray.	
Light on the Dark River,	1 50	The Mikado's Empire. Griffis,	4 00
Our Life in China. Mrs. Nevius,	1 50	Forty Years' Mission Work in Polynesia. Rev. A. W. Murray.	
Africa's Mountain Valley,	75	Western Africa. Dr. Wilson.	
Memoir of Henry Lyman,	1 50	Mission in Tonga and Fiji. Rev. W. Lowrey.	
The Weaver Boy. Dr. Livingstone,	1 25	The People of Africa.	
Forty Years in the Turkish Empire; Memoirs of Wm. Goodell, D. D. E. D. G. Prime, D. D.,	2 50	The Mission Cemetery at Foochow. Bishop Wiley.	
Among the Turks. Cyrus Hamlin, D. D.,	1 50	History of the Missions of the M. E. Church. Strickland.	
The Land and the Book. Dr. Thomson,	5 00	Newcomb's Cyclopaedia of Missions.	
Social Life of the Chinese. Rev. J. Doolittle,	5 00	Civilizing Mountain Men. (Mrs. Mason.) Burmah Mission.	
China and the Chinese. Dr. Nevius,	1 75	The Karen Apostle. Mason.	
South Africa, Missionary Travels and Researches in. Rev. D. Livingstone, LL. D.,	5 00	Lectures on the Science of Religion. Max Muller.	
Bible Lands: Their Modern Customs and Manners Illustrative of Scripture. Rev. Henry J. Van Lennep, D. D.,	5 00	Muir's Life of Mohammed. 3 vols.	
Memoir of Henry Obookiah,	35	"The Missionary Series" of the Tract Society. Three good pamphlets.	
Bartimeus,	20	Adventures of a Missionary in South Africa.	
The Night of Toil,	45	A Missionary among Cannibals; or, The Life of John Hunt, in Fiji.	
The White Foreigners from over the Water,	1 10	Life Among the Choctaws. Benson.	
Kardoo; or, the Hindoo Girl,	75	Old Jesuit Missions. Rev. Wm. Ingraham Kip,	1 75
Dr. Grant and the Mountain Nestorians,	1 50	Gospel Among the Caffres,	1 00
Twelve Years with the Children. Rev. William Warren, D. D.,	1 25	Missionary Life in Persia. Rev. Justin Perkins, D. D.,	1 00
These for Those: Our Indebtedness to Missions; or, What we Get for What we Give. Rev. W. Warren, D. D.,	1 50	Sketches of Moravian Missions.	55
Zulu Land. Rev. Lewis Grout,	2 00	Missionary Worthies of the Moravian Church,	45
Five Years in China: Life of Rev. William Aitchison,	1 25	Tales about the Heathen. Scudder,	45
Bible Work in Bible Lands. Rev. Isaac Bird,	1 50	Burman Villages in Siam,	25
Tennessean in Persia.	1 75	Scenes in China,	75
The Middle Kingdom. S. Wells Williams, LL. D.,	4 00	Life of Judson. Rev. F. Wayland,	2 25
The Great Conquest; Miscellaneous Papers on Missions. Rev. F. F. Ellinwood,	60	Emily C. Judson. Rev. A. C. Kendrick,	1 75

One Woman's Mission. Rev. A. N. Arnold, D. D.,	1 25	Comassie and Magdala. H. M. Stanley. Illustrated,	3 00
Harris' Great Commission, 8th thousand,	1 50	Crowned in Palm-Land. Rev. R. H. Nassau, M. D.,	1 75
American Woman in China. F. B. Jeter, D. D.,	1 25	Fountain Kloof; or, Missionary Life in South Africa,	1 75
Mrs. Henrietta A. L. Hamblin. Margaret Woods Lawrence,	1 50	Gaboon Stories, The. Mrs. J. S. Preston,	80
Malcolm's Travels in Asia, Eastern Side; or, Missionary Life in Siam,	1 50	George Paull, of Benita. Samuel Wilson, D. D.,	1 10
The Far East.	1 50	Heart of Africa, The. Dr. Schweinfurth. 2 vols. Illustrated,	8 00
Knowlton's China.—The Foreign Missionary,	1 50	Heroes of the Desert,	1 50
Gammell's History of Missions,	1 25	Ismalia,	5 00
William Carey,	1 25	Livingstone's Last Journals. Maps and Illustrations,	5 00
Emily C. Judson,	1 00	Two Years in East Africa,	1 50
Ponape; or, Light on a Dark Shore,	1 00	Western Africa. J. Leighton Wilson, D. D.,	1 25
Ann H. Judson,	1 00	China and the United States. W. Speer, D. D.	
Sarah B. Judson. Fanny Forrester,	75	Five Years in China. Charles P. Bush, D. D.,	80
Sarah D. Comstock. Arracan, The Chinese Bride,	65 55	Captain Waltham. Mrs. Joseph Scudder,	1 10
Strangers in Greenland,	40	Days in North India. Norman McLeod, D. D.,	1 55
Curiosities of Christian Missions,	40	Hindoo Life. Rev. Edw. Webb,	70
First Hindoo Convert,	40	History of India. L. J. Trotter,	3 00
Missionary Converts,	40	India, Pictorial, Descriptive and Historical. Illustrated,	2 00
Missionary's Daughter, Assam,	30	India, and its Native Princes,	52 00
Missionary's Mother,	25		
Africa, from Herodotus to Livingstone,	5 00		

DEPARTURE OF MISSIONARIES.

A SECOND farewell meeting of the deepest interest, was held in Pilgrim Hall, Boston, on the 10th of September. The company of missionaries was unusually large, sixteen in all. The hall was filled to its utmost capacity: the services continued just an hour, and a feast of good things was presented, such as has rarely been crowded into so short a time. The tone of the meeting was joyous and buoyant, each speaker testifying to the blessedness of the work, and expressing bright anticipations for the future.

Among those soon to leave the country, were Mrs. Lewis Bond, Miss Ellen M. Stone, and Miss Ella J. Newton, supported by the Woman's Board. Mrs. Bond, who is well known to many of our readers, returns to Samokov, Turkey,—her old home in Eski-Zagra being in ruins,—and takes with her Miss Stone, to be associated with Miss Maltbie, in the girls' school in that city. Miss Newton is to join Mrs. Hartwell, and accompany her to China, as a teacher in the Foochow Boarding-School. Interesting services were also held the following week in the First

Church, Chelsea, of which Miss Stone is a member. Large audiences were gathered, both at a ladies' meeting in the afternoon and a general meeting in the evening; and the tender farewells as well as the hearty God-speed, will long be a delightful remembrance to the one who goes abroad, and to those at home who have promised to sustain her by their gifts and prayers.

WOMAN'S BOARD OF MISSIONS.

RECEIPTS FROM AUGUST 18, TO SEPTEMBER 18, 1878.

MRS. BENJAMIN E. BATES, TREASURER.

MAINE.

Maine Branch.—Mrs. Woodbury S. Dana, Treas. Solon, Aux., \$7; Bridgton, Aux., \$15; New Gloucester, Aux., of wh. \$25 const. L. M. Miss Abba M. Bailey, \$30.30; No. Edgcomb, Aux., \$5; Waterford, Aux., prev. contri const. L. M. Mrs. Emerson Wilkins, \$5; Skowhegan, Aux., \$18, \$80 30

Total, \$80 30

NEW HAMPSHIRE.

New Hampshire Branch.—Miss Abbie E. McIntire, Treas. Amherst, Aux., \$15, "Carrier Doves," \$12; Concord, Aux., \$19, Mrs. Arthur Fletcher, \$5, "Miss'y Helpers," \$23.10; Gt. Falls, Aux., \$91, Greenland, Aux., \$18.40, "Claudia Miss'n Band," \$6; Hampton, "Mizpah Circle," \$46; Henniker, Aux., \$13; Hollis, Aux., \$32; Kingston, Aux., \$15; Lebanon, Aux., \$24.50; Manchester, Aux. First Cong. Ch., of wh. \$13, with prev. contri., const. L. M. Miss Mary Allison, \$131; Franklin St. Ch. Aux., \$170; "Earnest Workers," \$30; Meriden, Aux., \$7.80, Ladies of Kimball Academy, \$2.20; Merrimack, Aux., \$10; Milford, Aux., \$33; Mt. Vernon, "Buds of Promise," of wh. \$25 const. L. M. Mrs. William H. Woodwell, \$30; No. Hampton, Strawberry Festival, \$31.80, a friend, \$5.00; No. Haverhill and Plaistow, "We

Girls," const. L. M. Miss Lydia C. Noyes, \$25; Peterboro, Aux., \$25; Mrs. Lucy Richardson, \$10; Salem, Aux., \$2; Tamworth, Aux., \$4; Temple, Aux., \$7; Walpole, Aux., \$8.25; Wilton, Second Cong. Ch. Aux., \$5.65; Winchester, Aux., \$12, \$869 70

Claremont.—Cong. S. S., two classes, 10 00

Fisherville.—Aux., 12 50

Total, \$892 20

VERMONT.

Vermont Branch.—Mrs. Geo. H. Fox, Treas. Bradford, Aux., \$5; Rutland, Aux., \$7.02; Cambridge Aux., \$6; Georgia, Aux., \$4; Lunenburg, Aux., \$6.75; Hartford, Aux., \$22; Strafford, Aux., \$11; Castleton, Aux., \$14.24; Lyndonville, Aux., \$5.40, "Honest Workers," \$3.25; Newbury, "Beacon Lights," \$19.30; Chelsea, "Grape-Vine," \$20; Fair Haven, Cong. S. S., \$25; New Haven, Aux., of wh. \$25, by a friend, const. L. M. Mrs. Avis J. Gifford, \$30; Windsor, Aux., with prev. contri. const. L. M's Mrs. C. D. Hazen, Mrs. Lavinia Penninons, \$40; "Mission Circle," \$10; Mrs. John Freeman, const. L. M. Miss Martha C. Day, Cornish, N. H., \$25; St. Johnsbury, Young Ladies' Miss'n Soc'y, \$65; expenses, \$5; balance, \$313 96

Total, \$313 96

MASSACHUSETTS.

<i>Berkshire Co. Branch.</i> —Mrs. S. N. Russell, Treas. Pittsfield, First Ch. Aux., \$10.60; Lee, Aux., \$230.70, Rev. C. T. Spear's Bible class, \$5.20,		\$246 50
<i>Boston.</i> —Lizzie Phillipson, .25; Four generations: Baby, .25, Mother, .50, Grandmother, \$1, Great Grandmother, \$2; Berkeley St. Ch. Ladies, \$7.25,		11 25
<i>Charlestown.</i> —S. M. S.,		10 00
<i>Chiltonville.</i> —Aux.,		10 00
<i>Fall River.</i> —Pleasant St. Miss'n S. S., Miss A. L. Buck's Class,		2 00
<i>Foxboro.</i> —Aux.,		35 00
<i>Franklin Co. Branch.</i> —Miss L. A. Sparhawk, Treas. Ashfield, Aux., \$45; Bernardston, Aux., \$14; So. Deerfield, Aux., \$7.84; Greenfield, Aux., \$3.24; Sunderland, "Wayside Gleaners," \$10.34; Whately, Aux., \$17.25; Orange, Aux., \$11,		108 67
<i>Hampshire Co. Branch.</i> —Miss Isabella G. Clarke, Treas. Hatfield, Aux., \$62; Belcher-town, Aux., \$12; Northampton, Edwards Ch., \$9.50; Hadley, Aux., \$13,		96 50
<i>Haydenville.</i> —Mrs. W. S. Hawkes,		5 00
<i>Holbrook.</i> —A Friend,		3 00
<i>Jamaica Plain.</i> —Mrs. E. L. Tead, for Faith Hovey's Scholarship in Battalagundu,		25 00
<i>Lawrence.</i> —"Central Workers,"		30 00
<i>Littleton.</i> —Ladies' Mission Circle,		8 20
<i>Middlesex Branch.</i> —Mrs. Chas. B. Dana, Treas. Wellesley, Aux., of wh. \$25 const. L. M. Mrs. Luther Dana, Portland,		55 00
<i>Norfolk Conf. Branch.</i> —Mrs. Franklin Shaw, Treas. Abington, Aux., \$13; So. Weymouth, Aux., \$5,		18 00
<i>Norton.</i> —Mrs. C. B. Wells,		1 00
<i>Wellesley.</i> —Master James T. Souther,		1 00
<i>West Boxford.</i> —Ladies' Miss'n Circle,		13 00
<i>West Newbury.</i> —First Parish, Aux.,		7 25
<i>Woburn Conf. Branch.</i> —Mrs. N. W. C. Holt, Treas. Billerica, Aux., \$20; Winchester, "Seek and Save Society," \$4, "Eddie's Mission Circle," \$5,		29 00
<i>Worcester Co. Branch.</i> —Mrs. G. W. Russell, Treas. Royalston, Aux., \$44; "Children's Mission Circle," \$20; Barre, Aux., const. L. M. Mrs. Estes Hawes, \$25; Clinton, Aux., \$8; Millbury, First Ch., \$10.75, Second Ch., \$50; Spencer, Aux., \$12, "Hillside Workers," \$5; Fitchburg, C. C. Ch.,		

of wh. \$25, by a friend, const. L. M. Miss Mary A. Caswell, \$43; Worcester, Young Ladies' Miss'y Soc'y, Central Ch., \$107.28,	\$325 03
<i>Yarmouth.</i> —Aux.,	6 25

Total, \$1,046 65

Fem. Dep. Armenia College.

<i>Brookline.</i> —Aux., Miss E. Pierce,	\$10 00
<i>Hyde Park.</i> —"Heart and Hand Society,"	50 00

LEGACY.

<i>Springfield Branch.</i> —Legacy from Mrs. Fanny Paige, So. Ch., Springfield, const. L. M's Miss Mary P. Lincoln, Miss Mattie J. Lincoln,	\$50 00
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RHODE ISLAND.

<i>Rhode Island Branch.</i> —Miss Anna T. White, Treas. Providence Free Ch. \$25; Little Compton, \$11; Pawtucket, Aux., \$52.17; Chepachet, "Mayflower Mission Circle," \$5.25; Barrington, Aux., \$44.50; Bristol, of wh. \$50 from Mrs. Rogers, \$50, from Miss DeWolf, \$168,	\$305 92
Total,	\$305 92

CONNECTICUT.

<i>Bolton.</i> —Ladies' Cong. Ch.,	\$11 00
<i>Eastern Conn. Branch.</i> —Mrs. J. C. Learned, Treas. Norwich, Park Ch., \$36, Second Cong. Ch., \$30.50; Franklin, a friend, \$1; Stonington, Second Ch., \$11.84,	79 34
<i>Greenwich.</i> —Aux.,	60 00
<i>New Haven Branch.</i> —Miss Julia Twining, Treas. Ansonia, \$25; Bethel, \$7; Bethlehem, \$9; Bridgeport, of wh. \$30 from North Ch. S. S., \$25 from Mrs. Lucius H. Boomer, to const. L. M. Mrs. David H. Nash, \$12.50 from Mrs. John W. Hincks, to complete L. M., \$150; Bridgewater, of wh. \$12.50, to complete L. M. Mrs. John B. Doolittle, \$30; Cornwall, "Hillside Workers," \$30; E. Haddam, of wh. \$25 from a friend to const. L. M. Mrs. A. C. Beach, \$40; East Hampton,	

Union Ch., \$10; East Haven, \$21.25; Easton, to const. L. M. Mrs. Sarah C. Mellen, \$25; Fair Haven, Second Ch. \$7; Kent, \$20; Litchfield, of wh. \$25, to const. L. M. Mrs. Joseph Adams, 60.48; Madison, "Willing Hearts," \$45; Meriden, First Ch., of wh. \$50 to const. L. M.'s Mrs. F. E. Hinman and Mrs. Hattie Billiard, \$110; Middletown, First Ch., of wh. \$25 from Miss Marianne Clark to const. L. M. Mrs. Orill Clark, of Milford, Mass., \$65; New Britain, Center Ch., \$82, So. Ch., of wh. \$68.10 from "Little Helpers," \$25 from Mrs. Wm. H. Smith, to const. L. M. Miss Mary Churchill, \$10 from Mrs. F. B. House towards L. M., \$160.10; New Haven, Center Ch., \$53, Ch. of Redeemer, of wh. \$20 from "Aurora," \$15, "Morning Star," \$13, "Faithful Workers," \$103; Dwight Pl. Ch., of wh. \$28.50 from "Willing Hearts," \$84.50; No. Ch., \$10; Temple St. Ch., \$23.25; Third Ch., of wh. \$10 from "Faithful Workers," \$20 from Infant Class, \$25 from S. S., \$55; Yale College Ch., \$21; New Preston, \$40; North Haven, \$1; Norwalk, \$100; Orange, \$14.40; Ridgefield, of wh. \$5.50 from "Gleaners," \$40; Roxbury, "Centennial Workers," \$50; Salisbury, \$13.78; Saybrook, \$7.75; South Canaan, \$10; Stamford, of wh. \$65 from "Rippowam Circle," \$95; Torrington, \$13.50; Wallingford, \$32.85; Waterbury, First Ch., \$73.50; Watertown, to const. L. M., Mrs. Delia Eaton, \$25; "Juvenile Miss'n Circle," to const. L. M. Miss Alice J. Percy, \$25; Winsted, \$51.25; Woodbridge Ladies, \$20; Woodbury, Mrs. Churchill, \$2; Mrs. O. P. Hubbard, \$5, \$1,866 61

Putnam.—"Mission Workers," pupil Ahmednuggar, 60 00

Total, \$2,076 95

NEW YORK.

New York State Branch.—Mrs. A. L. Holbrook, Acting Treas. Rochester, Mt. Hor Miss'y Friends, \$16, "Cheerful Workers," \$12.50; Norwood, Aux., \$4; Sherburne, Aux., \$40;

Fairport, Aux., \$20; Binghampton, Aux., \$59; Orient, L. I., Aux., \$10; Morrisville, Aux., \$5; Sidney Plains, Mrs. L. H. Harper, \$2; Gloversville, Aux., \$30; Syracuse, Plymouth Ch. Aux., \$222.19; Antwerp, Aux., \$25; Jamestown, Aux., \$25; Spencerport, Aux., \$30; Phoenix, Aux., \$27.59; Expenses, \$2.31; balance, \$525 88

Buffalo.—R. W. B., 50 00

Crown Point.—Cong. S. S., Miss M. L. Page's Class, \$2.54; Miss Sarah Tromble's Class, \$1.32, 3 86

Elizabethtown.—May and Sadie Woodruff, 1 00

Flushing.—"Faith Mission Circle," 15 00

Smyrna.—S. S. Miss'y Soc'y, 30 00

Total, \$625 74

NEW JERSEY.

Irrington.—Mrs. A. Underwood, 10 00

Total, \$10 00

PENNSYLVANIA.

Philadelphia Branch.—Mrs. A. W. Goodell, Treas. Montclair, N. J., Aux., \$18 00

Total, \$18 00

ILLINOIS.

Chicago.—Sixth Presb. Ch., Mrs. L. M. Rumsey, B. R. Harpoot, \$20 00

Total, \$20 00

FLORIDA.

St. Augustine.—Colored S. S., for the Tulus, \$5 00

Total, \$5 00

General Funds, \$5,469 72

Fem. Dep. Armenia College, 60 00

"Life and Light," 120 93

Weekly Pledge, 2 10

Leaflets, 1 68

Legacy, 50 00

Total, \$5,629 43

MISS EMMA CARRUTH, Ass't Treas.

Department of the Interior.

INDIA.

LETTER FROM MISS TAYLOR.

I WANT to tell you about the great work that seems to be begun here, and will tell you particularly of Kopsisittampetti, as the work there is the harvest of seed sown in former times.

Two years ago, while lame Annarl, of that village, was one day guarding a field, a Naiack woman came along and said, scornfully, "What right have you, a Christian, to have work?" The girl replied, meekly, that there was no commandment in her religion, or anywhere else, that she should not work, but there was a command not to be idle. The woman then began to abuse her for being a Christian, and said she did not deserve to have any work. The girl quietly replied again: "It is not sufficient that *I* am a Christian; *you*, too, should come into that kingdom." The woman then went away, pouring forth a torrent of abuse. That woman's husband was then almost a Christian—only kept back by fear of his wife. Some months ago she, too, forsook all for Christ's sake, and now she bears as much abuse from her nearest relatives as she formerly poured upon Annarl.

At that great meeting in Mandapasalie, her husband subscribed grain to the amount of three rupees, besides one rupee and a half in money, to be paid at the rate of half an anna a Sabbath. They have put their daughter into school, and come very often to see her. She is a very bright, lovely child. The mother often brings an elderly woman with her, a near relative, and I always have very nice talks with them.

The scornful words hurt this woman's pride very much; besides, she feels deeply her lonely condition. She tells her troubles to me, and I have had many talks with her, and have read many passages to her from the Psalms and Isaiah. I select not only encouraging, consolatory passages, but also such as teach that it is the duty of Christ's followers to take up the cross and deny themselves what may be as dear as the right hand and right eye.

One day a company of women came to see me, all of whom, excepting one old woman, I recognized as having been in the crowd

when I visited Kopsisittampetti last year. When they came up I told them I was very tired, and could not see them. But the old woman said, "I want to know if I must join this religion?"

I did not know as she had any special motive for asking the question, so I said, "That is for you to decide." She very earnestly repeated the same question. Then I told her that she certainly must become a Christian, or she could never be saved. She then began to describe in very pathetic language how uneasy she had always been. It flashed upon me that perhaps the parable of the Prodigal Son would be suited to her case. I called Martha to read, because I wanted her to get acquainted with the women, so as to help them if they should come during my absence in vacation.

The old woman bent over the book and listened as if her life depended on the words she heard. As I explained the parable to her she often exclaimed, "How true it is!" "It is just so!" When we were talking about the husks, she said: "That is just like me. I have been worshipping all my life. I have worshiped the twenty-five gods; but the more I worship the more uneasy and unhappy I am."

I had a very interesting conversation with those women. The younger women, who looked so merry and frivolous when they came, grew very serious. When I was explaining that part of the parable about the unhappy condition of the young man, one of them said, "It will be so with us, by-and-by;" and another said, "We must all come into this religion in the end." This last woman was the same one who said, a year ago, when I was in her village, "You should have told these things to my mother."

In March I made a visit to Kopsisittampetti. My object in going was chiefly to see the women of the Naiacks who have lately become Christians. I went first to the church, and found everything spotlessly clean, as usual.

The women who came to see me there had their hair nicely combed, and their clothing was clean and neatly put on. The children of the day-school, taught by Annarl, also came neatly dressed. I talked with the women nearly an hour, and then had a meeting with them. After the meeting one of the Naiack women sent me some rice and curry, from her morning meal, hearing that I would have to wait for my breakfast to be cooked. About two o'clock I went to the Naiack houses. Pastor Eames' wife was with me. I love her for the earnestness and courage she manifests in her work; she is naturally very timid and retiring in her disposition.

When I was at this place a year ago, there was not a gentle, thoughtful face in all the crowd; but this time I could see in the

women who have become Christians, a thoughtful expression in their faces and a sweet light in their eyes, which formed a striking contrast to the bold faces of the other women about them. They have to bear bitter taunts for having taken the name of Christians, and sending their sons and daughters to school. They say, "All we can do is to bow our heads and listen."

When I was at the house of the parents of one of my school-girls, the mother exclaimed, as one woman came in, "This is the woman who talks so bitterly to me when she sees me." Her eyes were very sharp, and she looked as if she had a sharp tongue as well, and in my presence she began to use abusive language. I don't know what spirit moved me, but I said to her, "You need not trouble yourself about this woman. She needs no portion from you; she does not need your sons and daughters to give in marriage to her daughters and sons. She will always be provided for; the Lord will not forsake those who obey and trust in Him." The woman seemed to be rather taken aback, and kept quiet. After a while she asked about my sister's death, and said: "How is it with you when you are afflicted? What does your religion do for you?" An old woman close by said, "When *our* friends die we wail and wail, and we beat ourselves and we fast; but we get no comfort, and the dead never come back." I then tried to explain the hopes and consolations that a Christian has. The woman's heart seemed to be touched. She listened most attentively, and wiped the tears from her eyes as I talked. I hope that some perception of the truth was granted her that day.

Pastor Eames takes his wife to this village as often as she can go, and they labor so faithfully and earnestly with the people, that it seems as if there ought to be a great ingathering there some time. But I really think that a great deal is due to the power of the example of those earnest and consistent Christian shoemakers. You must remember that those of whom I have been telling you are all Naiacks. They have sent three children to school. Once they suggested to me to get a cook-woman from their village. But I told them that I did not wish to do so, because of the jealousies and differences that would be created and fostered; besides, it was for the good of the girls that they all have a share in the work. They seemed to understand my feeling, and said: "All right; let it be as you wish. We have given up our children to be taught by you." This shows how thoroughly they have come over and given up all caste.

I have had occasion to have some of the girls repeat daily to me such verses as "Lie not one to another," and "Let no corrupt communication proceed out of your mouth," etc. Some of them

have *tried* hard to govern their tongues, and have improved very much.

The mother and other relatives of some of my school-girls have been several times to see me. They are earnest Christians, and it is a pleasure to talk with them. When I read to them from the Bible, they say: "If we could only have the privilege of coming to school like these children, we might read those precious words whenever we have a desire for them."

The hard times are on us again. The floods and locusts have brought prices up to famine rates. A kind of insect also came and damaged the first setting of the cotton crops. Of course farmers have some store of grain laid up; but there are great numbers who must suffer very much indeed.

Home Department.

OUR INDIVIDUAL OBLIGATIONS IN REGARD TO FOREIGN MISSIONS.

BY MRS. JUDSON SMITH.

Read at the Annual Meeting of the Ohio Branch, Sandusky, May 7, 1878.

WE HAVE gathered to-day, from our various homes, to consider the things of Christ's kingdom upon earth.

"Christ for the world, we sing;
The world to Christ we bring."

Most of us know something of the history and work of Foreign Missions. Some of us have breathed in a missionary spirit from our earliest years; others have, in maturer life, awaked, for the first time, to the needs of a dying world, and to the transcendent work of the missionary of the cross; still others have as yet but scant knowledge of, and consequently little interest in, this mighty power that is surely evangelizing the world.

From all these classes how few of us there are that realize the measure of obligation that rests upon us, and evince the same in our lives; how few that feel the personal bearing of the command, "Go ye into all the world, and preach the Gospel to every creature."

We believe in the organization of the Christian church, with our various forms of benevolent work; we believe in the American

Board; we believe in the Woman's Board, as the efficient helpmeet of the former. It may be that we pray in a general way for "the nations that sit in darkness," and for those who have taken their lives in their hands and gone to their relief. Once or twice a year, perhaps, we make a contribution of money to help carry on this work, if we have been specially wrought upon by the thrilling tale of some returned missionary.

But does this meet our idea of a Christian life in all its fullness and symmetry? Are we thus exemplifying the New Testament idea of giving and praying and laboring for the salvation of souls? Do we not rather stifle our consciences, and satisfy ourselves with the thought that we are *somewhat* interested in bringing the world to Christ?

Have we not, at times, aspirations for something more; for a larger part in the glorious work—aspirations that too often die away for lack of prayer and proper cherishing? We walk so much by sight, so little by faith,—the seen, the tangible, takes such hold of our faithless souls,—that we dimly apprehend the claims of a far-distant work.

Our lives, as Christian American women, are so varied and complex, so full of every-day cares and the many relations of the family, church and community with which we are specially connected, that it is not strange that we often allow our time and thoughts to be engrossed with these more personal and intimate associations. Home Missions at the West and at the South, and the Temperance cause, bring their appeals to our very doors, and we cannot resist—we *ought* not to resist—the impulse to a quick response to these grand Christian enterprises.

The work of Foreign Missions conflicts with no other great benevolent work. All have a just claim upon our sympathies and active interest, and we must decide, each one for herself, in view of all the light we have, or are responsible for having, in what measure we shall meet our obligations to each cause. We well know that, in God's economy, duties never overlap each other. "These ought ye to have done, and not to leave the other undone." But on this occasion I appeal to you to consider the work of *Foreign* Missions; to consider it as one of the most important factors in the evangelization of the world; to consider it as a work that places upon each one of us an obligation which remains so long as there are souls which know not Christ.

Let us ask anew the question, Why should Christian women feel especially called to labor for heathen women? And let us note well the comprehensive reply. The signal success that has invariably attended woman's efforts for woman, must be interpreted as

a sure indication that a great obligation rests upon us who are already enjoying the unspeakable privileges of the Gospel, to bear the glad tidings to those who sorely need its comfort. Where we can work for the Master *effectively*, there, surely, lies the path of duty.

Facts and experience prove that a woman can often reach her sisters where a man would labor in vain, since in all heathen lands the position of woman is such a subordinate one, and the customs of excluding her from all society so rigid, that the way of access is hedged about with many difficulties. Opportunities for reaching heathen women are now opening on every hand. The great empires of Japan and India and the vast interior of Africa, are fields already white to the harvest. If the women of a country are converted to Christianity, the homes are revolutionized, and the work is essentially accomplished; the seed is sown in a nourishing soil, where it will take firm root and grow. Have we not the Scripture that "a little leaven leaveneth the whole lump?" Has not the history of foreign missions exemplified this truth again and again? After years of patient waiting the light has broken upon dark places; the seed so long dormant has yielded a harvest of many fold, and the hearts of devoted Christians at home and abroad have been filled with gratitude for the wonderful manifestations of God's power and the sure fulfillment of his gracious promises.

Our individual responsibility is peculiarly deepened by what we owe to our children. When a mother deeply feels the needs of the world, even to its darkest, remotest bounds; when by prayer and consecrated offering she continually impresses the living interest she feels upon her children, they can but draw in the same spirit, and a vital interest in missions will become incorporated into their very idea of a Christian life. Our children will take up the work where we leave it, and we want to put them upon vantage ground at the outset, that they may be furnished in every possible way for the conflict with sin and ignorance. The value of an inheritance from godly parents of a love for missionary work, cannot be estimated; the sacred relation of mother to child emphasizes with untold power the personal obligation that rests upon us in this matter.

Again, we truly recognise the fact that as individuals, we ought to use our native endowments to the best possible advantage, and give them an opportunity for growth in all directions, by familiarity with the world of history and literature, and by a knowledge of current events and the forces that are working in the civilization of the nations, that in every way we may make ourselves

intelligent, self-controlled, full of light and wisdom, and thereby best fitted to serve our day and generation. The work of foreign missions has so wrought itself into the history of the world in this nineteenth century, that we cannot be even *intelligent*, in a wide sense, if we have no knowledge of this mighty power that is revolutionizing family and social life, and bringing civil and religious liberty even to the oldest nations and to the distant islands of the sea. If we realize that through the work of Christian missions is being wrought the salvation of the world, and realize also what salvation means to dying men, then the study of the work of missions becomes the widest study of philosophy and history, of politics and religion, of human nature and of the character of God. And no one can deny herself this liberalizing study without failing to attain the full measure of a Christian woman. In our day and in our beloved land, with such possibilities and opportunities open before us, we must not neglect any means that will give us the best culture of heart and mind.

The statistics of the church will surely verify the statement that those most interested in missions are foremost in every benevolent work. We cannot afford to lose the reflex influence gained by an active interest in foreign missions; to lose the stimulus that will lead us to enter, according to our ability, upon all forms of Christian activity. We all agree that organized effort is the most efficient means of carrying on every great moral and religious work; that the Woman's Board, with its hundreds of auxiliaries, truly and effectively represents woman's work for woman. But these organizations are an empty form unless they are permeated by a living spirit, even the Christian faith, as shown in lives full of good words and works. *Individual* obligation must be assumed before the *organized body* has real life and the elements of growth. If every Christian woman would thoughtfully and prayerfully consider this subject in all its bearings, and her individual relation to it, and would consistently obey the dictates of her judgment and heart, how quickly would be filled the falling ranks of those who have borne the burden and heat of the day in foreign lands; how quickly would the treasury of the Lord overflow with consecrated offerings! Who but our Heavenly Father, who seeth in secret and rewardeth openly, can estimate the religious and moral overturning that would ensue upon such a realization of our obligations?

Then, the organization of an auxiliary missionary society, even in a small church and scattered community, would not seem a formidable or almost hopeless undertaking. It would naturally be accepted as the best way to accomplish this part of our work for the Master.

We pray daily, "Thy kingdom come, Thy will be done on earth." We have consecrated ourselves, all that we have and are, to Christ's service; and can we say, "I pray thee have me excused" from any part in foreign missions?

It is not the duty of every one to go in person to foreign lands, though our hearts go out in love and reverence to those who do recognize this call and hasten to do its bidding. But we all feel that the foreign work *must* go on, the missionaries *must* be sustained. How, then, can we escape the obligation to bear this subject upon our hearts, and to aid the blessed work by prayer and offering, or in whatever way God has opened to us? Can we grow in grace and be established in Christian life while we are indifferent to such claims?

Can we with complacency regard ourselves and what we do, in view of the spirit of such missionaries as those who applied to the American Board, six years ago, for the hardest field? "Send us where no one else wishes to go," was their request; and it has been fully met in that far-away island of the Pacific—a five-months' ocean-voyage from San Francisco, where a mail from the United States comes once or twice a year. And a recent letter from one of them says, "We ask nothing better, for years to come, than to labor here."

Already have they sent out eight converted native families as missionaries to the Mortlock Islands beyond, thus showing in a striking manner the self-propagating power of the Gospel when it has once a hold upon the hearts of men.

This is only one instance from hundreds of kindred experiences in the lives of our foreign missionaries. Does not what we each give in time and money, thought and prayer, grow small in the light of such consecration—such denial of self—such exaltation of Christ?

Let us think of our foreign missionaries as standing in *our* places and doing *our* work, and let it be our glad privilege to sustain them in every possible way. Let the relation between us and our representatives in foreign lands be such that the work of the one shall supplement the other. Hundreds are ready to take their lives in their hands and plant the standard of the cross in every land of this broad earth, whenever the missionary spirit at home shall provide the way for this reinforcement.

"Whosoever shall call upon the name of the Lord shall be saved."

"How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and

how shall they preach except they be sent? As it is written, How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things."

SPECIAL NOTICE.

SINCE the autumn days have come, and the enervating heat of summer has given way to more invigorating weather, those who have in charge the interest of mission bands, will doubtless feel inclined to resort to evening entertainments, both for pleasure and profit. Some are already maturing their plans for such work, as is testified by frequent orders coming in from nearly every State in the Union, for the little pamphlet entitled, "The Field is the World," by Mrs. G. C. Smith. This little poem, noticed in the *Advance* some time since, was written for such occasions, and is intended to be recited in costumes representing the various nations among which our missionaries have gone to carry the "Bread of Life."

With the orders come requests for a description of the manner in which it has been conducted by those who have tried it with encouraging success. That the desired information may reach as many as possible, we ask a limited space in your valued and widely-circulated magazine, in which to give a brief account of one such entertainment, given at a time when the weather was too excessively warm to attempt anything grand; and as we all felt too poor to aim at elaborate display, we decided to be as brave as possible under the circumstances, and get it up quickly, simply and inexpensively.

The young ladies met twice for rehearsal. Books were searched for cuts of costumes, while we also drew largely on our wits, taste and imagination, and we were quite amazed at the striking effects of the articles made, borrowed or contrived, when rightly arranged. The desire was for pretty and picturesque appearance, rather than anything hideous; even Africans and Indians with their painted faces, looked quite attractive.

At one end of the double room a strong platform was built, without sight of nails or sound of hammer. Those who were to participate, held themselves in readiness in an adjoining room, to be introduced by the usher when the turn of each came, after the exercises were opened by song, and the recitation by *America*. We dispensed with curtains, considering them superfluous in this entertainment, as all remained on the stage until the close.

Following the recital by *North American Indians*, the apartments were filled with the sweet, wild melody of a Creek Indian song, sung in the native language by the author of "The Field is the World," who was fortunately with us, giving valuable aid in many ways.

When *China* appeared on the stage, *Christianity*, clad in pure white, bore in an evergreen cross, around which all gathered, including the smaller girls who represented heathen children coming from the worship of idols, and all joining in a sacred song; after which we refreshed ourselves with lemon-ice, ice-cream and cake.

In getting up an entertainment more than one copy of the pamphlet is desirable, if the parties who participate wish to recite. All orders will be promptly filled by addressing Mrs. G. Clinton Smith, or Mrs. Carrie L. Post, Springfield, Illinois.

Single copies twenty-five cents.

C. L. P.

ANNUAL MEETING.

Our friends will bear in mind that the Tenth Annual Meeting of the Woman's Board of Missions of the Interior, will be held at Kalamazoo, Mich., Wednesday and Thursday, November 6th and 7th.

We have sent to all our auxiliaries circulars asking for the present list of officers and other information in regard to their work. If any have failed to fill out and return the blanks, they will please send them as soon as possible, that our statistics may be full and accurate.

A SUGGESTION.

KNOWING that letters from our missionaries are a valuable help in keeping up an interest in missionary meetings, it gives us pleasure to furnish to any of our auxiliaries desiring them, copies of such letters as we have for circulation. But even if we could be sure of dropping the right letter down at the right place, just in time for each monthly gathering, we should question the wisdom of such an arrangement. We like to hear from our auxiliaries occasionally, that we may know of their affairs and how they are

prospering; but if their wants were all supplied without any effort on their part, we fear that they might forget to write to us oftener than once or twice a year. Any requests for missionary letters sent to the Secretary of the W. B. M. I., 75 Madison Street, Chicago, a few days previous to the meetings for which they are required, will receive prompt attention. Those receiving such letters will confer a great favor by returning them at their earliest convenience, as we keep only a limited number of copies; and if these are detained several weeks or months at each place, they are of course far less useful than they might be if kept in constant circulation.

ANNUAL MEETING OF THE W. B. M. I.

THE Woman's Board of Missions of the Interior will hold its Tenth Annual Meeting at Kalamazoo, Michigan, on Wednesday and Thursday, November 6 and 7, 1878. All delegates and all ladies interested in Foreign Missions are cordially invited.

Those proposing to attend this meeting will please send their names at once to Mrs. H. N. Burton, Kalamazoo, Michigan, from whom they will receive cards of introduction to places of entertainment.

KALAMAZOO, MICH., September 23, 1878.

RECEIPTS OF THE WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

FROM AUGUST 15 TO SEPTEMBER 15, 1878.

MRS. FRANCIS BRADLEY, TREASURER.

OHIO BRANCH.

Mrs. M. B. Munroe, Akron, Treas.		<i>Plain.</i> —Aux., for Madura Bible-reader,	\$15 00
<i>Clarksfield.</i> —Aux., wh. with prev. contri. const. Miss Annie Husted, L. M.	\$20 00	<i>Ravenna.</i> —Aux., for Miss Collins, \$10; for Miss Parmelee, \$8,	18 00
<i>Cleveland.</i> —First Cong. Ch. Aux., for Miss Collins,	2 00	<i>Ridgeville.</i> —Aux., for Miss Maltbie,	2 10
<i>Elyria.</i> —Aux., for Miss Maltbie, \$43.25; Young Ladies' Mission Band, for scholarship at Samokov, \$40,	83 25	<i>Sandusky.</i> —Aux., for scholarship at Samokov,	40 00
<i>Lafayette.</i> —Aux.,	3 00	<i>Sheffield.</i> —Aux., for Miss Maltbie,	3 25
<i>Marietta.</i> —Aux., for Samokov School,	50 00	<i>Springfield.</i> —Aux., of wh. \$10 for Miss Collins,	19 00
<i>North Bloomfield.</i> —Aux.,	8 00	<i>Steubenville.</i> —Aux.,	10 00
<i>Penfield.</i> —Aux.,	6 00	<i>Sullivan.</i> —Aux., for Miss Maltbie,	7 19
		Total,	\$286 79

MICHIGAN BRANCH.

Mrs. G. H. Lathrop, Jackson, Treas.

<i>Detroit.</i> —First Ch. Young Ladies' Mission Circle, for Bible-reader, \$45; for pupil in Bar-desag school, \$17.50,	\$62 50
<i>East Saginaw.</i> —Aux., for Miss Shattuck,	91 75
<i>Imlay City.</i> —Aux.,	5 00
<i>Morenci.</i> —Aux.,	5 00
<i>Prattsville.</i> —Aux.,	7 85
<i>Raisinville.</i> —Aux.,	5 00
<i>Romeo.</i> —Aux.,	25 00
<i>Sandstone.</i> —Aux.,	11 05

Total, \$213 15

ILLINOIS.

<i>Beardstown.</i> —Aux.,	\$8 00
<i>Buda.</i> —Aux.,	5 00
<i>Chicago.</i> —First Ch. Aux., for Miss Patrick,	31 30
<i>Danvers.</i> —Aux.,	8 00
<i>Glencoe.</i> —Aux.,	8 25
<i>Kewanee.</i> —Aux., for Samokov School,	20 00
<i>Oak Park.</i> —Aux., for Manisa School,	24 15
<i>Polo.</i> —Aux.,	11 00
<i>Roscoe.</i> —Aux., for Manisa School,	12 00
<i>Sheffield.</i> —Aux.,	4 00
<i>Springfield.</i> —Aux., for Miss Evans, and to const. Mrs. William Brewer L. M., \$25; "Jennie Chapin Helpers," for pupil in Bridgman School and to const. Miss Alice Watson, L. M., \$25,	50 00
<i>Wataga.</i> —Cong. Sunday Sch.,	12 90

Total, \$194 60

WISCONSIN.

<i>Beloit.</i> —First Cong. Ch. Sunday School, for pupil in Bridgman School,	\$40 00
<i>Burlington.</i> —Aux.,	6 00
<i>Clinton.</i> —Aux.,	7 00
<i>Fort Atkinson.</i> —Aux., \$11; Young Ladies' Miss. Circle, \$3.35,	14 35
<i>Fort Howard.</i> —Mrs. F. A. Curtis and family,	10 00
<i>Green Bay.</i> —"The Gleaners," for the Bridgman School,	50 00
<i>New Lisbon.</i> —Aux., \$9; Mission Band, \$6.25,	15 25
<i>Ripon.</i> —Aux., wh. const. Mrs. E. N. Harris and Miss Ella Penkerton, L. M's,	50 00
<i>River Falls.</i> —Aux.,	5 33

<i>Stoughton.</i> —Aux.,	3 00
<i>West Salem.</i> —Aux.,	19 00
—A friend for home expenses,	3 00

Total, \$222 93

IOWA.

<i>Belle Plaine.</i> —Aux., for School at Afion Kara Hissar,	\$16 00
<i>Des Moines.</i> —Aux., for Miss Hillis,	25 00
<i>Durant.</i> —Aux., for Miss Day,	5 00
<i>Marshalltown.</i> —Aux., for Ceylon Bible-reader,	13 00
<i>Mt. Pleasant.</i> —Aux.,	12 00
<i>Stacyville.</i> —Aux.,	3 00
<i>Toledo.</i> —Aux., for Girls' School at Hadjin,	9 10
<i>Waterloo.</i> —Aux., of wh. \$20 from Mrs. A. C. Miller for Bible-reader near Marash,	30 00
<i>Waverley.</i> —Aux.,	15 00
<i>Wittemberg.</i> —Aux.,	4 00

Total, \$132 10

MINNESOTA BRANCH.

Mrs. J. W. Strong, Northfield, Treas.	
<i>Rochester.</i> —Aux.,	\$11 46

Total, \$11 46

KANSAS.

<i>Manhattan.</i> —Aux.,	\$7 15
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Total, \$7 15

NEW HAMPSHIRE.

<i>Hanover.</i> —Mrs. S. C. Bartlett, to const. Miss Jessie Rice, L. M.,	\$30 00
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Total, \$30 00

NEW YORK.

<i>Castile.</i> —Friends, for the Bridgman School,	\$35 00
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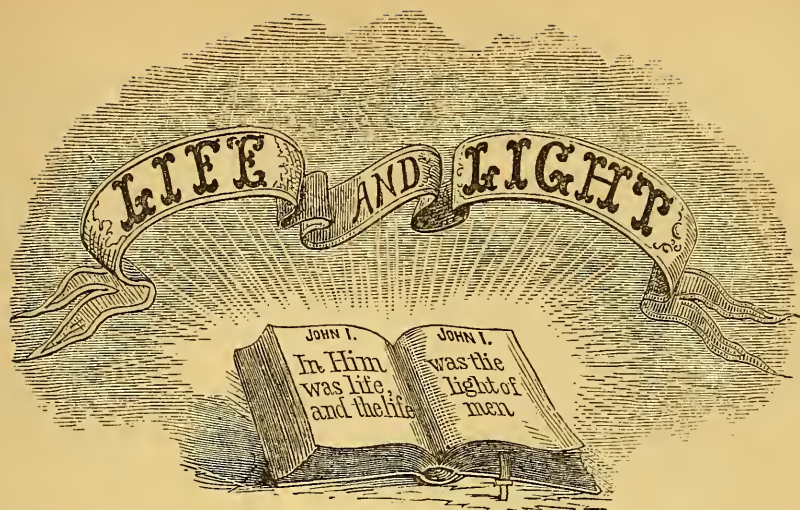
Total, \$35 00

Total for the month, \$1133 18

Receipts since Nov. 1, 1877, previously acknowledged, \$12,179 93

Total, \$13,313 11

MISS MARY E. GREENE, Asst. Treas.



FOR WOMAN.

VOL. VIII.

DECEMBER, 1878.

No. 12.

INDIA.

LIGHT OUT OF DARKNESS.

BY MRS. W. B. CAPRON.

ANOTHER department of our work in the city of Madura, beside the medical work among women and the Hindu girls' schools, is the work among women in their homes, with the Bible-women as assistants. This has been in charge of Miss Sisson; but in January of the present year she left us, to join a mission recently commenced in Central India.

When I had my first meeting with the four Bible-women, after her departure, I was much gratified at their appearance. I felt that their loss in Miss Sisson's going was severe; but instead of drawing on me for comfort, they expressed, in the strongest language, that they knew that my work was already very heavy, and they compassionated me because I had been compelled, by force of circumstances, to have the oversight of them and their work, in addition. I think there was given to us an inspiration, and we felt that the work was the Lord's, and dear to Him, and would go on; and that we might well count ourselves as honored of Him to have any part in it. We began the life of our blessed Lord as a theme for conversation, in order that we might cultivate an acquaintance, as it were, with Him. I am sure that we have closed every meeting with the restful satisfaction that one feels after having been for a

time with one wiser, stronger than one's self, and who also seemed approachable and inspiring. We have a long Friday evening together each week.

Last evening, as usual, we had a review of one of the lessons due at our coming September meeting, and had been much impressed with that long silence which ended the thirty years' life of our Lord upon the earth. With His oneness with His Father—with all His holy purposes and perfect life, was there nothing to be recorded of such rare shining in our sin-darkened world but that one visit to Jerusalem!

Beside the usual written reports, we had also incidents of interest during the week's labor. One of these I must give you. Turn to *LIFE AND LIGHT* for March, and read again, "Who is that Sinner?" I am to tell you of her.

On Monday, the Bible-woman, in search of some one, was directed to a goldsmith's house, to which she had never gone before. Here she found six or seven women, all strangers, save one; and this was our dear old friend, who had come for a jewel which had been repaired. As soon as she saw the Bible-woman, she exclaimed: "Now, come right in and sit down, and we will have a good time;" (looking at the women)—"she will tell you glad and wonderful things," she cheerfully said; and turning again to the Bible-woman, she said to her, "Tell them about feeding the five thousand." This the Bible-woman did; and before a pause could follow the ending of the story, the old woman added: "That's just like Him—the Lord—the Saviour; He can do all such things." Again commanding the Bible-woman—"Now tell them about how He came out of the grave, and went like a king up into the golden heavens. He begun the world like the rest of us poor sinners, but He went the way back like a king."

The Bible-woman paused in her account, to say that the woman had been impressed with one of my conversations about our Lord's rising from the dead, and the Ascension, and was continually eager to hear her read the accounts of these great events. She seems to feel as if it was a journey she was going to take with Him, and she could never hear enough.

So the Bible-woman described the Resurrection and the Ascension; and the ejaculations and exclamations of our friend, she said, added a convincing power to those heathen women that she could not describe.

"How did you feel under such leadership?" I asked.

"I have no words to tell you," was her reply. "Such joy and satisfaction as it was to have her to tell me what to talk about, and to see how her belief impressed those women! Why, I never

was in such a scene in my life." This was not all. "Now," said the dear old friend, whose name you do not find on the records of the Madura Mission, "I wish to tell you myself how this Lord of ours not only came Himself out of the grave, but He calls others out the same way. I will tell you about a man whose name was Lazarus." Then, continued the Bible-woman, she told the whole story, and you should have seen those women's eyes hang on her lips! As soon as she had finished, she turned to me, and in the tenderest, softest voice, she said, "Now tell them about His five wounds." So, having beheld His power and His glory, they were to witness His sorrow and suffering, this dear woman herself saying that this also was what He had done for us. She closed this memorable meeting by saying to them: "This Lord and Saviour is mine. He has saved me. I live in this Market Street like you all, but I have heard about Him, and I have come to know it is true. It is here in my heart. These women who read the Bible, will help you just as they helped me. If a poor old woman like me can understand them, anybody can. The Lord began to bless me just as soon as I began to give Him something. The first time I went to the church where they worship Him, I gave Him my money, and He has blessed me ever since. The first thing I do on Monday morning, is to get my piece of money for the next Sunday, and put it up high, where I can see it all the week, and nothing would make me touch it. If I wanted change ever so much, I would not touch that. That is for the Lord, and it belongs to Him all the week. We must always keep something ready in the house for the Lord."

Every Sunday, when the contribution is collected, this faithful creature rises deliberately, drops her coin, folds reverently her hands, sometimes closes her eyes, and sometimes raises them toward heaven; and, I doubt not, the Lord sees that the offering is given to *Him*. I am filled with solemn questioning, whenever I see it, whether we long-time Christian givers would not do wisely and well, to follow her example.

AFRICA.

BEGINNINGS OF WORK.

BY MISS FANNIE M. MORRIS.

THE following extracts from letters from Miss Morris, written from Indundumi, will give our readers an idea of the beginnings of work in a new station in Africa. Miss Morris encloses a letter from a Zulu girl, who went with her as interpreter and companion, adding, that it is the girl's own composition, with a very few corrections. She writes:—

DEAR FRIENDS: Miss Morris and I went to visit a kraal. She

says I may write you about it. We went a long way, up a steep hill. Miss Morris rode, and I walked. After an hour we came to the kraal. When Miss Morris rode up, some of the women and children came out. Then she said, "I see you;" they said, "Yes, we see you." Then they said, "Look, what a kind lady; see her chain." Then they said to me: "Is it made of beads?" I said,



AFRICAN HUTS.

"Yes." They said, "Who made it?" I said, "I don't know." They said, "Ha! come with her girl and her nice hat." Miss Morris say, "I don't know how to talk Zulu very well;" and they said, "We are the same, because we don't understand when you talk English." They asked me if it was Miss Morris' horse; I said, "Yes." They looked at the saddle, and said, "It is different from the men's." They looked at her, and said, "She looks very kind;" and they stand and talk.

Miss Morris said, "We have come to make meeting;" and they said, "We are glad." Miss Morris said, "In which tent shall we go?" Then one went and opened the hut, and swept a place, and spread down a mat for Miss Morris and me to sit on. Then Miss Morris sang, and I too. She prayed the Lord's prayer in Zulu, and sang again; then she read in the third chapter of John. She asked if they understood, and they said, "We don't understand what is **isi bonakaliso*." She told them, and they talked a good deal. They said they believed what we said to them. The old woman said we said true, because we said all things of the earth isn't good; she said she wanted to believe, because she sees all the things of the earth are trouble. But some laughed when she said that, and they all talked together. One of them said she will be glad when she knows how to sing, because she can sing all the time: it made her cry when we sing. Then they asked if we would like *ubutywala* (beer). I said "No." They asked, "If somebody is a Christian, can they drink *ubutywala*?" I said "No;" and they said, "It is hard to be a Christian, because they can't drink *ubutywala*." But the old woman was willing; she said, "It is not good, because it makes many bad thoughts."

They consented that there was much trouble in the world from sin, and they had much in their hearts that made them that they could not believe. "We can't believe now," they said, "because we are old; it is our children that can be Christians." Then I said, "God receives little ones and old ones." They were glad when I said that. The old woman said, "I shall be glad when I am a Christian." "You must come with your children on Sunday," I said. They were willing, and consented that the children come to school. The children were glad when they heard their mothers say they could learn to read. The old women went to talk with Miss Morris; but Miss Morris say, "You better come to talk with the Umfundisi (Mr. Pinkerton), for I cannot understand very well what you say, and I can't talk well in your language. He can help you better."

When we went away, they gave Miss Morris a basket of nice large potatoes. Then we came home, and we were very glad that the people listened to us, and said we must come again.

UTOMBANA IRA NEMBULA.

Miss Morris writes:—

"If I tell you of the success we have had in starting a school at Indundumi, you will think it is very small; but it is greater than we expected. There are five girls who come regularly

*Miracle.

every day, Sundays not excepted. Twice we have had twenty, but we do not often have more than twelve. They do not care about learning to read, but they like to sew. I have given them some patch-work sent out prepared from America, and they are making blankets, as they call them, to wear around their bodies.

"About two weeks ago we gave dresses to two of the girls who are regular scholars. The one for the older girl had to be made over, but the other only needed mending. When it was ready I wanted the child should put it on; but her body was so dirty that I could not think of putting a clean dress over it, so I had her washed—and by the way the muddy water ran off her body, I should judge it had been months since water had touched it. The child seemed quite amused about the washing, and very proud of her dress. I asked the older girl if she would wear her dress when it was finished. She said she couldn't wear it at home; they would laugh at her, and say she was a believer. She seems interested in making it, however, and I think she will wear it. I am hoping to persuade some of the others to buy material, and make dresses for themselves.

"There seems to be a good deal of interest in the kraal of which Utombana writes. The last time I was there three of the men came in, and listened very attentively. While Utombana was praying a baby cried. Its mother, who sat near her, said, "Hush! hush! the Lord is coming;" and they all listened as reverently as if he were there in bodily presence, and they could see him. I have had to begin at the very beginning with these people; they knew nothing of God or Christ. It is a very great joy to tell the blessed story to those who listen to it for the first time. I told them they must try to remember all I had said to them, and I would come again soon, and tell them more. 'We will try,' they answered; 'but our hearts are so bad, they will not let us remember the good—it all leaves us very quickly.' 'If we could read,' said the old woman, 'and had a book, so that we could read in it every day, then we could remember—or if some one would tell us the story often; but you come once, and tell us a little, and you sing about Jesus, and our hearts are made tender—and then you go away, and we forget what you tell us, and we are just as bad again. It is because the heart of the black man is wicked; white men's hearts are different, they are good.'

"I was as much interested as the women, and forgot the passage of time entirely; when I did remember it was sunset, and I had a long way to go over the hills. But I was at home before dark, and received no injury from the night air."

JAPAN.

ITEMS FROM JAPAN.

WE make the following extracts from recent letters from Japan. Miss Starkweather, of Kioto, writes:—

“Our Kioto Home building was finished on the Fourth of July, and the task of removing the last things into the new quarters fell to my share. Many thanks for the prayers that are offered by you all on our behalf. I feel confident that no permanent hinderance can result to the work here. If we were only to look at Japan from this side, we must feel the power of the great inflowing stream of progress, which admits of no defeat to the cause of Christ. But when we look at the origin of the work for heathen girls in Kioto,—first born in the hearts of so many Christian women in America, by nothing less than that Holy Spirit which is pledged to carry it forward,—there cannot be ground for a shadow of doubt as to God’s purposes.

“Man’s imperfections may be allowed to hinder, but can never overthrow God’s plans. These words may seem trite, but I assure you they have a deeper meaning here, where we see Satan’s power crumbling before us, than the deepest we have ever felt at home. The magnitude of the work God plans to do for the women of this land, comes with overwhelming force upon me. I have no fear as to the broad plans; the ever-increasing burden of my prayer is, that we may all enter acceptably into them. Oh! you cannot pray too earnestly or constantly for us.”

Miss Talcott, of Kobe, also writes:—

“Coming through Kioto the other day, I had an opportunity to see the new school building. It is very pleasant, and exceedingly convenient. I wish each one of those who contributed to build it, could see how invitingly it waits for the girls soon to be gathered there. Oh! pray for them and for us, that the right girls may be sent to us, and that we may have wisdom to train them for the best work, wherever they may be sent.”

Of some of the pupils, Miss Starkweather says:—

“One of our pupils came four hundred miles alone—‘trusting in Jesus to bring her safely.’ She is making rapid progress in the study of the Bible, and is a fine Japanese scholar, though only thirteen years and a half old. Another, who has been in the school but one year, has made surprising advance, and is already a most efficient and reliable helper. She is praying hard, and writing many letters home, to obtain permission for her younger sister to come to the school. The mother is ready to embrace Christianity,

but the father objects. One of the pupils, who came from five hundred miles away to remain three years, has been called home, with her husband, to enter into the harvest of souls there. The call was so pressing, we could only bid them Godspeed. They became Christians four years ago, and have been entirely cut off from their relatives, who would not answer their letters. Another studied before she came to us till twelve o'clock at night, and then began again at three in the morning. This, with a slight body and lack of exercise, of which the Japanese have very little idea, was too great a strain upon a young girl of thirteen. She came to us an accomplished student—but at what a sacrifice! The physical culture of our girls is put side by side with that of the soul.

“We take special care that the pupils lose none of their skill in sewing and household duties, but, that by constant care and practice, they shall become more proficient. What a privilege it is to lift the curse, and bring ‘Life and Light’ into these dear young hearts. You in America cannot begin to appreciate its weight, and no tongue or pen from here can make it plain. It is a kind mercy, I sometimes think, that even we are shut out from a full realization of its sadness.

“You may have heard of Mr. Neesima’s visit to the home of a young Christian Damio, who is studying in America, at whose earnest request he went to speak to ‘his brethren.’ That there were ‘five’ or more, I cannot say; but the large company of students, neighbors and wealthy retainers, who came out in increasing numbers, must be no less gratifying to the young Damio, than to all Christians on both sides of the ocean. At first, only men of rank and scholarship came; but when he told them this religion was meant for women, as well as men, it resulted in two meetings of women, of over a hundred each. It must have required some grace for him to tell them before leaving, that ‘God looked at the heart, and did not consider the face or fine clothing,’ as they appeared with powdered faces and rich clothing. Mr. Neesima and Miss Gouldy are soon to commence work at this place.”

From a letter from Miss Talcott, we take the following incidents connected with her summer sojourn in the mountains:—

“On our journey from Kobe, we stopped for the Sabbath at Nagoya. There are some Greek Christians there, but we could not find them; and as our hotel was just opposite a Buddhist temple, I went in, joining the crowd that quietly answered the ringing of the great temple bell. The main building, outside the railing, which encloses the images of Shaka and others, will hold over two thousand people. Several hundred were present, most of them

devout worshipers. The majority were old men and women, but quite near us sat two young men, who were evidently more interested in the 'foreigners,' than in the Tamil prayers, which nobody could understand. At the divisions in the prayers, the tinkling of a little bell indicated the time for the invariable response of '*Namu Amida Butsu.*' All the congregation, the serious and the careless, together bowed their heads over their clasped hands, on which was usually hung a rosary of beads, and the murmuring of the responses sounded like the waves of the sea. Next came the Japanese prayers, which were intelligible, and then a sermon full of good advice, assuring the hearers that if they believed unwaveringly in Shaka, they would be saved.

"Near me sat a woman deeply interested in the service, and in the intervals of waiting, I made some inquiries as to their belief, and the sermon to which we had just listened. She replied very enthusiastically. She was so glad I had come, and was sure if I continued to listen to such teachings, I would soon understand. She had heard that nearly all the foreigners in Tokio were becoming Buddhists. When I inquired concerning those who neglected the temple worship, but who were prayed into heaven by their friends after death, and asked whether that way of being saved were not the easier, she looked surprised, and answered, "But if you are a good Buddhist yourself, you cannot only be saved yourself, but help to save others."

"It was not a place to talk much, but I tried to tell of Jesus, a present Saviour from sin, as well as a final Saviour from hell. She answered: 'Oh! it is just the same. That's what the Shinchas (a sect of Buddhists) always say.' The faith of this sect does seem to be a perversion of Christianity, but it has very little power over their lives; they have not Christ's own words to inspire and guide them. Some of them, and among them this woman whom I met in the temple, I expect to meet again, around the throne of Him whom they 'ignorantly worship.'

"* * * Buddhism is fast losing its power everywhere; but skepticism must not be allowed to take its place. A young man from two hundred miles north-west of us, is staying in a village of priests, at the foot of this mountain, himself apparently a priest in disguise, and he often comes to talk with us. He reads English, has read Spencer, Mills and others, but not one book in favor of Christianity. The Bible itself he has declined to read, preferring to hear about it, until the last time he was here, when he asked to borrow a Testament. These priests are very anxious to find out wherein consists the attractiveness and power of Christianity, that they may incorporate it into their weak and tottering system."

Our Work at Home.

MRS. PURDY'S PARQUISITIES.

ONE day, some time since, we were summoned to the parlor, to see a visitor who had sent up neither card nor name. As we entered the room, an under-sized, wiry, 'active, elderly, quaint-looking woman rose to greet us. We were struck at sight with the brightness of her dark, handsome eyes, and the russet redness of her thin brown cheeks. Her dress was of calico, starched and ironed to a miracle, and she wore an indescribable air of independent out-of-fashion-ness, which took our fancy at the start.

She was living on a ranch not a very great way from San Francisco. She was born in England, had come over to this country in her girlhood, had spent some years in Connecticut, had married in Pennsylvania, had tried her fortunes in the West, and had finally drifted to California—all of which we learned in the course of after conversation, and noted that her speech bore evidence of her wanderings. She stood for a moment confronting us, while she darted forth a keen look from under the great round hat which was tied down, Canada fashion, at the ears, and projected immensely fore and aft.

"Be you the woman that writes in the *Pacific*?"

"I take charge of a column in the *Pacific*, for the Woman's Board. Won't you sit down?" The interview promised to be interesting.

She dropped suddenly into her chair, and revealed, as she did so, a good-sized covered basket, which stood by her side.

"Wall, now, I am mighty glad I have found you! My old man he takes the *Pacific*, bein' brought up a Congregational, and I read it for my Sunday readin'—leastways your part of it partikeler, and very often permiskus, too. So I felt kind o' 'quainted with you like; and thinks I to myself, the very fust time I go to San Francisco I'll take a run over to Hoakland, and see if I can make her out."

"I am very glad to see you—very glad you like our column so well; we want all our friends to like it."

"Wall, when you fust begun that column, all about the missionaries and sich, it kind o' took me, and I detarmined I would do all I could to raise a little money. I've knocked 'round the world consider'ble myself, though not doin' it for the heathen—which

ain't sayin' I hain't never found none; but that ain't neither here nor there. But I know by my own feelin's what it is to be in a strange country, and everything queer and homesick like—let alone the language, which must be powerful discouragin', especially if a body's hard to learn, which I don't s'pose the missionaries is, but some on 'em may be. We live on a ranch here a ways,"—with a jerk of the head,—“and my old man he's tolerably close; and no wonder, bein' we've twict been burned out, and moved three times, and hain't no children to look arter us bimeby, and old age a comin', if we live, and our sheep dyin' off the last year or two"—And she made a sudden halt, looking at us intently.

Here was evidently a warm heart—one that had learned sympathy for others by its own experience; one that was too loyal, likewise, to cast reflection on anyone else in doing its own duty.

“I dare say,” we replied, seeing that a reply was expected, and not knowing very well what else to say.

“Wall,” she resumed, in a tone of good-natured toleration, “I knowed *he* had enough to see arter, and so I determined to raise what money I could myself, and give him no trouble about it. And of course I makes my own butter. So, arter that, when I churned, I puts away a little each time in a missionary jar, which I called Mexico, and we neither on us ever missed it; and arter awhile Mexico was full of butter, and we no wus off. And bymeby I sold it, and put away the money. Says I to myself,”—and a smile came into her eyes,—“that's my parquisesities. Everybody has parquisesities in these days; and why shouldn't I?”

“Which it was all the same about eggs—for of course we lays our own eggs. And says I to myself, ‘Now, shall I parquiseite two eggs out of every dozen, or two layin' hens?’ which I concluded to pre-empt two young layin' hens, me namin' 'em Japan and Turkey. And bein' lonely-like out there on the ranch, and no one to talk to, I convarsed with 'em, as if they was folks. And I declare for't, I raly think they understood me; for arter I had told 'em two or three times that they was parquiseite hens, and must lay accordin', and shouldn't have no excuse about grain and gravel, 'cause I would give 'em plenty of both, them two hens went to layin' to that degree that I couldn't have done better myself; and they cut-cut-ca-da-cut-ed me out to them nests that much, and that reg'lar, that it reely seemed as if they had the missionary on the brain. And they laid me forty dozen of eggs, did Japan and Turkey, last year, and I got two bits a dozen for 'm all round—which was pretty good parquiseiting for two hens—and the money put away with the fust—do you see?” And she came to the usual sudden stop, and waited for us to speak.

"Certainly. What wonderful hens you must have!"

"Yes, that *was* pretty good. And then there was my calf, which my husband bein' so keen for money, of course we doesn't eat our own calves, but sells 'em. And one of our cows she dropped a calf that was a poor puny little creatur', and the butcher he wouldn't give nothin' for it, and my husband he said it would cost more'n it would come to to raise it; and he was for knockin' it on the head, and sellin' the pelt, which I begged him ag'in' it, and said I would raise it on skim-milk, which wasn't good for nothin' to nobody, if he would let me have it; and he said I might if I wanted to, and was a gre't fool for my pains. So I took it; and the rains came on, and I went missionaryin' out to the shed every mornin' and every evenin', and het milk to carry to it,—which it a'most sucked the end of my finger off larnin' to feed,—and wet my feet, and slipped down into puddles, and got rained on tremenjus, and had the rheumatiz dreadful, me feelin' afraid all the time I shouldn't make nothin' of her, but detarmined to try. And after some months of such work she took a start.

"And the way that calf growed when she set about it, beat all you ever see, besides makin' me into a woman's rights woman, which I have believed in ever sence, and shall as long as I am in this world—and in the next too, if the men have all the say there as they do here—which I don't believe. And my calf, I named her 'Parquisite,' and shortened her into 'Parkie;' and she growed into a handsome heifer, and begun to knob out on the forehead, and me a tellin' her how good-lookin' she was a gettin', and she a lookin' at me kind o' cur'us-like, as if she was a thinkin' on it over, and a runnin' after me whenever I come where she was, and a rubbin' her nose on my shoulder, and me a tellin' her how much butter she would be a givin' me bymeby, and what a stiddy hincome she would be for the missionaries; and one day a man rode up to the door, and jumped down from his horse.

"Wall, my husband he took him all over the ranch, and they looked at the wheat and the vineyard and the fruit and the stock, and they looked at Parkie a long time, and seemed to be talkin' her over; and I was awful proud (gre't fool), 'cause I thought they was admirin' her. Then the man he stayed outside, and my husband he came in, and went through the kitchin where I was, and says he, careless-like: 'I'm thinkin' of sellin' the young heifer.' 'What young heifer?' says I, never thinkin' of nothin'; and says he, kind o' sharp-like, 'The calf;' and says I, jumping up, 'What, my calf?' and says he, mighty scornful, '*Your* calf! It's *my* calf, I'd have you know;' and then he went out to the man ag'in'.

"I sot right down and bu'st out cryin'. My husband is awful sot, when he *is* sot, and I knew it wasn't no use to say nothin', and I just cried like a great baby; and with tears all runnin' down, I watched the man drive away my Parkie, and she a hangin' back, and he a whippin' her—and she never struck before in her life. And just then my husband came in, and says he, as if he was a makin' up for all, 'You can have ten dollars of the money, if you want it'; and that made me mad. I didn't say nothin,' but I just looked at him; and he didn't have no call to stay in *that* kitchen the rest of *that* day, I tell you. And I took on two or three days all by myself, and got mad every time he spoke or came a' near. And one day as I sot by the kitchen-table, with my work done up and a clean apron on, he walked in and threw a ten-dollar piece into my lap, and says he, "There is the money I promised you;" which I caught it and threw it right back at him, just as hard as I could, and it hit him and fell on the floor; and he laughed, and went out milkin'.

"By that time I had got to be *awful* wicked, and I sot thinkin' to myself about St. Paul, and how he says Sarah obeyed Abraham, calling him lord; and I hain't had no patience with St. Paul ever sence. We get the other side of that story in the Old Testament, which it is pretty easy seen how Abraham had to give up to Sarah, and let her have her own way; and what would she have said if he had gone and sold her pet camel, I would like to know?

"Wall, the money laid on the floor three days, and me a sweepin' around it, and it seemed as if I couldn' tech it. Which at last I made myself go and pick it up, and put it with the rest of my parquisite money, and me a blubberin' while I did it. And maybe it won't do no good to the missionaries, on account of so behavin'—which I did ask the Lord's pardon for gettin' mad over it, and hope to be forgiven. But all along of that calf I shall always believe in woman's rights,—leastways in woman's wrongs,—and all the old bachelors may preach till they are black and blue. And St. Paul never was a married woman, and never had no idea what they have to put up with—and never brought up a calf neither, not as I ever hearn of—did you?" And a smile spread over the worn, rugged face.

"No, I cannot say that I ever did," I replied, smiling back.

"And here is the money," she said, suddenly producing her purse; "and I hope you won't refuse it because I acted so. And if you have a mind to make me a life-member with it, there will be some to spare." And she placed in my hand thirty dollars, in three shining gold pieces—the fruit of how much toil, self-denial and pain! "And," said she, sinking her voice, and swiftly lifting

up and uncovering her basket, "I want to know whether missionaries likes hard-biled eggs? I have brought some down, and if you think them three lady missionaries would like 'em, I want you to send 'em to 'em. They'll keep, for I biled 'em myself fifteen minutes by the clock. And it would please Jap. and Turkey most particklar if they could understand, and I shall tell 'em, and they're all I've got now to talk to, Butter not bein' alive-like, and Parkie bein' took away. And if I should tell 'em that their own eggs which they've cackled over is hard biled and sent to the lady missionaries, it would encourage 'em like, maybe. Which, if you can't send 'em to heathen lands, p'r'aps the Board would like 'em—leastways the yolks, as many does who won't eat the whites."

As she spoke, she rapidly emptied her basket on the table near, and hurried away, leaving me gazing in a half-dazed condition at the pile of hard-boiled eggs, while I held the shining eagles, her generous donation, clasped stupidly in my hand.—*Mrs. E. S. Henshaw, in Pacific.*

LET ALL "GO AND DO LIKEWISE."

WE must all acknowledge that Mrs. Purdy did her best. She certainly labored under difficulties, but we must admire her energy, her perseverance, and, above all, her thorough earnestness and interest in the cause she espoused. Let us think for a moment of the effect upon our work, if every Christian woman in our churches were inspired with the same zeal and energy and perseverance; if our auxiliaries were multiplied by seven; if the two or three thoroughly earnest members in each auxiliary and mission circle should be multiplied by fifty—what a grand onward movement that would be for our second decade!

The first few years of a society must inevitably be years of preparation, of laying foundations; and it is with great satisfaction that we are able to announce that the first stage of this foundation-work is completed. The plan of organization conceived at the beginning of our society, the division and sub-division of our territory into sections, to be under the care of branch societies, with their various ramifications, has been carried into effect, and we now have a net-work of foundation-stones covering our whole home field. It remains for us not only to see that these are true corner-stones, kept bright and "polished after the similitude of a palace," but to rear a temple for our Master that shall be perfect in all its minute details—which shall accomplish the end set before us when we, as women were called to this missionary work. This end is an auxiliary and mission circle in every Congregational church

in our territory, every female church-member thoroughly informed and interested, and every child instructed in the work of missions. Two or three, through Divine guidance, may lay the foundation of a great work; but it will be seen at once, that the innumerable details cannot be carried out by a few women in Boston, by the few officers of any branch or conference association; they can be brought to perfection only by the great body of Christian women in our churches.

As we approach the close of another year, let us follow the example of the prudent builder, and pause for a moment to consider just what progress we have made, and how much remains to be done. This will be made plain by the following statistics in our different branches and conference associations:—

	Formed.	No. Aux- iliaries.	No. Mis- sion Cir- cles.	No. Church- es rep- resented.	Whole No. of Churches.*
Philadelphia Branch,	1870	18	8	18	103
New Haven Branch (Conn.),	1872	110	62	113	139
Vermont Branch,	1873	111	67	115	197
Rhode Island Branch,	1873	18	19	19	24
Maine Branch,	1873	72	36	82	237
New Hampshire Branch,	1873	93	51	94	186
Springfield Branch (Mass.),	1874	26	29	27	39
Hartford Branch (Conn.),	1874	29	23	32	77
Eastern Connecticut Branch,	1875	19	11	20	63
New York Branch,	1875	70	23	72	259
Worcester County Branch (Mass.),	1875	35	22	43	77
Franklin County Branch (Mass.),	1876	15	5	15	31
Hampshire County Branch (Mass.),	1876	20	8	22	39
Norfolk Conference Branch (Mass.),	1877	14	9	18	30
Woburn Conference Branch (Mass.),	1877	15	9	16	21
Berkshire County Branch (Mass.),	1877	18	10	17	35
South Middlesex Branch (Mass.),	1878	14	8	15	20
South Essex Branch (Mass.),	1878	20	14	23	34
North Essex Conference Association (Mass.),	1875	10	8	14	23
Barnstable Conference Association (Mass.),	1875	14	2	14	22
Pilgrim Conference Association (Mass.),	1875	8	1	9	15
Old Colony Conference Association (Mass.),	1876	5	2	5	14
Middlesex Union Conference Assoc'n (Mass.),	1876	8		8	18
Mendon Conference Association (Mass.),	1877	8	6	8	12
Suffolk West Conference Association (Mass.),	1877	14	21	14	19
Suffolk North Conference Association (Mass.),	1878	10	11	12	20
Suffolk South Conference Association (Mass.),	1878	13	13	15	19
Andover Conference Association,	1878	7	3	9	23
Miscellaneous,	1878	8	6	11	29
Total,		824	479	863	1827

From these figures we see that of the 1821 churches in our territory 863 have organizations connected with the Woman's Board, leaving more than one-half in which they are still to be formed. The number of members in these organizations we are unable to give exactly, but if we take the average of thirty to each auxiliary, we

*It is but just to say that these numbers include every church organization; some of which are, perhaps, too feeble for an auxiliary or mission circle to be practicable.

have about twenty-four thousand out of one hundred and sixty thousand who have even a nominal interest in our cause—or the proportion of one to seven. The work that remains seems large; but let us have courage. Little by little the work can and will be accomplished by patient, persistent effort. One of the lessons of the hour drawn from these times of financial depression, seems to be to gather up the small sums—to seek out new workers and givers. Many individual contributions must inevitably be lessened, and our study must be to increase the number of them. Small contributions are quite as useful as large ones, provided there are more of them.

Is it too much to ask that each one who reads this do some one thing for this great cause? If you have been in the habit of working for it, is there not something more that you can do? If you have never done anything, can you not make a beginning? It is not for us to say whether you should do much or little; that is a matter which should be settled with your conscience and your God. It would seem, however, that we could not be mistaken in thinking it the duty of every Christian woman to do something for those outside the pale of Christendom. Through our completed organization there is no church so remote or so unimportant but that there can be found a lady within comparatively easy access, whose duty it is to provide information as to the work, to assist in the formation of a society, to give all needed aid and sympathy. The channels are all ready, friends; there is one not far from your own door, through which the water of life may flow to the uttermost parts of the earth. It may be that you can contribute but a few drops; but they will go to swell the ever-widening stream that flows from our Saviour's cross, carrying salvation and eternal life to the thirsty, famishing souls beyond the seas. We have slaked our own thirst in these waters; shall we deny them to others?

ARE WE THE POORER?

THOSE timorous Christians who think that all sympathies and funds should be expended on objects nearer home than the fields of foreign missions,—those doubting Thomases who hint that it takes ten dollars to send one to the heathen,—should be persuaded to read commercial estimates made by persons who have no prejudices in favor of missions, but who study the market reports. Here are a few figures:

The Christianization of the Sandwich Islands has created a commerce, which, for the year 1871 alone, amounted to nearly four and a half million of dollars—a sum which certainly would have paid,

twenty times over, all the modest salaries of the missionaries whose self-denying efforts have wrought the change.

The agricultural implements bought by natives of South Africa, in direct consequence of the instructions received from American missionaries, yield a yearly profit to manufacturers in this country which has already more than balanced the entire expense of the missions! The value of the same market for wearing apparel and other merchandise, is beyond computation.

For every pound sterling that England spends in Christian missions, it has been computed that she receives ten in commercial profit; and the same estimate is true of our own country. Doubtless this is the lowest possible view of the advantages of missions; but we must meet objectors on their own ground. The American churches, so far from being poorer to-day for what they have expended in carrying the good news of Christ's redemption to souls that sit in darkness, the intellectual and social elevation of these people, bringing them within the circle of civilized intercourse, has paid all the gold and silver it has cost.

If the outlay were not from the same pockets that received the income,—if the treasure so blessed of the Lord was drawn by fully-devoted hearts out of scanty purses, while the rich increase goes to swell the golden hoard of those who had no part or lot in the consecration,—let our merchants answer that to their own consciences. It is not for us to balance their books; but, perhaps, when they make up this year's accounts, the question will occur to them, "How much owest thou to the Lord?"

A faithful missionary of the American Board labored ten years with an inland tribe in South Africa. He found them unclothed, living in mud huts, which could only be entered by crawling on hands and knees—in short, at the very lowest stage at which human beings could be distinguished from beasts. Little by little his example and teachings lifted them from that level of savagery. Calico and white muslin had to be imported for their use. Houses were built, which, though humble enough, were like palaces, for cleanliness and comfort, compared with the huts which they had left. Still, no conversions could be reported, and the Board in Boston decided that so unproductive a field must be abandoned.

Sadly the missionary left the scene of his ten years' labor, and journeyed to the coast. At Natal he called upon the representative of the British Government, who anxiously inquired the reason of his return. "Go back to your post," said the governor, when he heard the story; "I will be responsible for your maintenance. You have been rendering more service to my government than a whole company of soldiers could have done. You have preserved

order and planted the seeds of civilization; and missionaries are cheaper than military." He was as good as his word. The missionary returned to his field of labor; and it was not long before the churches at home were made glad by the news of many souls escaped from the dark bondage of heathenism into the light and liberty of Christian hope and faith.

Of course the temporal advantages of missions are far less among nations already civilized; though even in India, China and Japan, some advantage to Christian nations has accrued from the increased demands of native converts upon American markets. But we believe it is no wild conjecture, if we guess that our mercantile community might, at the beginning, have assumed the whole cost of our missions to the heathen, without passing the bounds of ordinary commercial prudence, and without incurring any pecuniary loss.—*Missionary Link.*

ANNUAL MEETING OF THE PHILADELPHIA BRANCH.

THE eighth annual meeting of the Philadelphia branch, was held at Plainfield, N. J., Oct. 2d. Two new auxiliaries were reported, and an earnest appeal was made to each member of every society, to consider their individual responsibility in the work. Miss Child, home secretary of the Woman's Board of Missions, brought cordial greetings and encouraging words from the Board at Boston.

Mrs. De Riemer, of Ceylon, described her life and work there, giving us glimpses first into very dark scenes and homes, then showing them illumined by the light of the Gospel. Papers adding much interest to the occasion were presented by two members of the branch, and we separated with strong hopes for a more fruitful future.

ANNA P. HALSEY, Cor. Sec'y.

WOMAN'S BOARD OF MISSIONS.

RECEIPTS FROM SEPTEMBER 18, TO OCTOBER 18, 1878.

MRS. BENJAMIN E. BATES, TREASURER.

MAINE.

Maine Branch.—Mrs. Woodbury S. Dana, Treas. Whit-
ing, Aux., \$10; Milton, La-
dies' Mission Circle, \$9.60;
Deer Isle, Aux., \$10; Yar-
mouth, First Ch., Aux., \$10;
Portland, Aux., St. Law-
rence Ch., \$2; Greenville,
Aux., \$15; Madison, Aux., \$5, \$61 60

Total, \$61 60

NEW HAMPSHIRE.

New Hampshire Branch.—Miss
Abby E. McIntire, Treas.
Claremont, Aux., \$40; Centre

Harbor, Aux., \$5.50; Concord,
"Wheeler Circle," \$13; Mrs.
N. Bouton's S. S. cl. \$8; Cor-
nish, Aux., \$12.24; Fitzwil-
liam, Mrs. Colby's cl., \$3;
Hillsboro' Bridge, Aux., \$5;
Hopkinton, Aux., \$3.75; Ma-
son, Aux., \$7.50; Meriden,
a Grandmother's gift, \$2;
Portsmouth, Aux., \$42; So.
Newmarket, Aux., \$5.50;
Wentworth, .25; Wilton,
"Mistletoe Band," \$13; Wolf-
boro', Aux., \$12.03; Individ-
uals, as memorials of depart-
ed friends, \$7., \$179 77

Total, \$179 77

Fem. Dep. Armenia College.

New Hampshire Branch.—Amherst, L. F. B., \$25 00

LEGACY.

Epping, Legacy of Lydia A. Brock. \$10 00

VERMONT.

Vermont Branch.—Mrs. Geo. H. Fox, Treas. Pittsford, Aux. \$49.04; "Mission Circle," \$3.05, to const. L. M's Mrs. Charles L. Penfield, Mrs. Rollin S. Meacham, Westminster, Aux. \$26; West Westminster, Aux. \$5; So. Hero, Aux. \$51; Post Mills, Aux. prev. contri. const. L. M. Miss Hattie S. Putnam, \$16; Orwell, Aux., \$38; Rutland, Aux., \$15.09; Shoreham, Aux., const. L. M's Mrs. William M. Bacon, Miss Susan Hand, \$50; Danville, Aux., const. L. M. Mrs. Charles W. Thompson, \$25; Windham, Aux. \$15.40; Sheldon, Aux., \$1.50; McIndoes Falls, Aux., prev. contri. const. L. M. Mrs. Susan Thompson, \$21.50; St. Johnsbury, No. Ch., Aux., \$44.56; Centre, Aux., \$8.67; Burlington, Aux., \$50; Charlotte, Aux., \$11; Georgia, Aux., prev. contri. const. L. M., Miss Loraine Gilbert, \$6; Johnson, Aux., of wh. \$25 const. L. M. Mrs. Harmon Morse, \$29; Middlebury, Aux., \$92.36; S. S., \$17.64; St. Albans, First Cong. Ch., \$39.50. Expenses, \$10, \$605 31

Total, \$605 31

MASSACHUSETTS.

Andover.—So. Ch., S. S. Cl., \$5 00
Berkshire Co. Branch.—Mrs. S. N. Russell, Treas. Pittsfield, First Ch., of wh. \$25 by Mrs. C. V. Spear, const. L. M. Mrs. S. B. Morley, \$38.98; Young Ladies' Soc'y, \$189.18; So. Ch., "Little Helpers," \$5; Hinsdale, Aux., \$22; Dalton, Aux., \$23.08; Lee, "Little Helpers," \$15, 293 24
Cambridge.—A friend, 1 00
Cambridgeport.—Union Aux., \$118; "Bearers of Glad Tidings," \$25, 143 00
East Falmouth.—Aux., 5 75
Essex So. Conf. Branch.—Miss Harriet K. Osgood, Treas. Salem, Tabernacle Ch., Aux., 22 50

Georgetown.—Memorial Ch., Miss Lizzie Bateman's S. S. Cl., 30 00
Hampshire Co. Branch.—Miss Isabella G. Clarke, Treas. Granby, Aux., \$67.13; Hatfield, "Mission Circle," \$2, 69 13
Hanover.—Aux., of wh. \$1.20 sale of bulbs, 3 70
Lakeville.—Ladies, 10 00
Lunenburg.—Cong. Ch., 1 50
Marshfield.—Aux. \$5; Second Ch., Aux., \$5.01, 10 01
Middlesex Branch.—Mrs. Chas. P. Dana, Treas. Hopkinton, Aux., \$20; Framingham, Plymouth Ch., Aux., \$41, 61 00
Natick.—Mrs. Hammond, \$50; a friend, \$1, 51 00
Norfolk Co. Branch.—Mrs. Franklin Shaw, Treas. Brocton, Aux., \$100; Easton, Aux., \$30; Rockland, Aux., \$13.66; So. Weymouth, Aux., \$26, 169 66
North Leominster.—Cong. Ch., 8 00
Somerville.—Winter Hill, K., 1 00
Springfield Branch.—Miss H. T. Buckingham, Treas. Sp. So. Ch., of wh. \$25 by Mrs. A. B. Gaston const. L. M. Miss Helen Morris, \$116.03; Olivet Ch., \$9; First Ch., of wh. \$25 by Mrs. E. H. Hubbard const. L. M. Mrs. J. L. Johnson, \$69.64; "Cheerful Workers," \$6; Circle No. 1, \$6.73; West. Sp., Park St. Ch., \$55.50; "Helping Hands," \$20; First Ch., \$30; Munson, Mrs. C. O. Chapin, const. herself L. M., \$25, 337 90
Waquoit.—Aux., 5 00
Woburn Conf. Branch.—Mrs. N. W. C. Holt, Treas. Reading, Aux., 8 00
Worcester Co. Branch.—Mrs. G. W. Russell, Treas. Milford, Aux., \$27; Uxbridge, Aux., \$29; Whitinsville, Aux., \$47; Warren, Aux., of wh. \$25 const. L. M. Mrs. Mary Hastings, \$29; Winchenden, Aux., \$2.50; "Busy Bees," \$5; Clinton Aux., \$74.15; "Clinton Workers," \$15, 228 65
 Total, \$1,465 04

RHODE ISLAND.

Rhode Island Branch.—Miss Anna T. White, Treas. Providence, Union Ch., "Mission Helpers," \$62; Central Ch., of wh. \$25 by Mrs. A. D. Lockwood, const. L. M. Miss Lucy S. Danielson, West Killingly, Conn., \$650; Pilgrim Ch., of wh. \$25 by Mrs. Dr.

Laurie, const. L. M. Miss Lizzie V. Winson, \$62; Be- neficent Ch., \$245; Charles St. Ch., \$24; Pawtucket, Aux., \$41.67; Youths' Mission Circle \$22,	1,106 67
Total,	\$1,106 67

Fem. Dep. Armenia College.

<i>Rhode Island Branch.</i> —Prov- idence, "The Little Wilkin- sons,"	\$5 00
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CONNECTICUT.

<i>Eastern Conn. Branch.</i> —Mrs. J. C. Learned, Treas. East Lyne, Aux., \$7; New Lon- don, Second Ch., of wh. \$75 const. L. M's Mrs. Stephen C. Strong, Mrs. F. A. Perkins, Miss Anna W. Pool, \$104,	111 00
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<i>Hartford Branch.</i> —Mrs. Chas. A. Jewell, Treas. Hartford, Pearl St. Ch. S. S., \$40; a thank-off., \$5; Centre Ch., "Little Dorcas Soc'y," \$5; Newington, Aux., \$91.25; Rocky Hill, Aux., \$10.45; "Fragment Gatherers," \$43.- 52; Enfield, Aux., \$3; Kings St., "Workers and Winners," \$6; Plainville, Aux. \$59; Wethersfield, Aux., \$50; E. E. B., Mission Circle, \$40; "Helpers," \$20; Berlin, Aux., \$8; West Killingly, Aux., of wh. \$15 prev. contri. by Mrs. Mortimer Hall, const. L. M. Miss Lucy S. Danielson, \$60; Terryville, "Buds of Prom- ise," \$30; "Willing Work- ers," \$5; Windsor Locks, Aux., of wh. \$25 const. L. M. Mrs. John Goodell, \$32,	508 22
<i>New Haven.</i> —Howard Ave. S. S. cl. of girls,	15 00
<i>Suffield.</i> —Aux.	47 58
Total,	\$681 80

NEW YORK.

<i>Addison.</i> —Presb. Ch. S. S., to- ward pupil Marsovan,	15 00
<i>Brighton.</i> —Presb. Ch., "Wil- ling Workers," complete pu- pil Marsovan,	25 00
<i>Mooers.</i> —"North Star Mission Circle,"	20 00
<i>Richville.</i> —Aux.,	5 25
Total,	\$65 25

PENNSYLVANIA.

<i>Philadelphia Branch.</i> —Mrs. A. W. Goodell, Treas. Balti- more, Aux., \$109.75; "Bees," \$56; Ebensburg, Pa., Aux., \$20; Newark, Belleville Ch., \$43.69; "Mission Circle," \$26.33; First Cong. Ch., Aux., \$26.75; Paterson, Aux., \$5; Montclair, Aux., \$86.85; Or- ange, Aux., \$18; Mission Cir- cle, \$10; East Orange, Aux., \$20; Plainfield, Aux., \$30; Stanley, Aux., \$10; Bound Brook, Aux., \$15; col. at an- nual meeting, \$12.93; expen- ses, \$5.	485 30
Total,	\$485 30

OHIO.

<i>Kinsman.</i> —Miss Nettie Allen,	\$1 00
<i>Sylvania.</i> —Ladies of Cong. Ch.,	6 00
<i>Windham.</i> —Young Ladies' Mission Band,	75 40
Total,	\$82 40

CANADA.

<i>Canadian.</i> —Woman's Board,	250 00
<i>Sherbrooke.</i> —Mrs. Archibald Duff,	5 00
Total,	\$255 00

FOREIGN LANDS.

<i>Hilo.</i> —Sandwich Islands, Mrs. Titus Coan,	\$25 00
Total,	\$25 00
General Funds,	\$5,013 14
Fem. Dep. Armenia College,	30 00
"Life and Light,"	177 97
Weekly Pledge,	1 95
Leaflets,	7 15
Legacy,	10 00
Interest on Bartlett Fund,	300 00
Total,	\$5,540 21

MISS EMMA CARRUTH, Ass't Treas.

A check for \$100, sent by "A Friend for the Kioto Home," has been returned to the treasurer, stating that the signature was a forgery. The check was made out on a Washington bank, and the letter was post-marked Washington. As no name was given, we make this public announcement—thinking the donor may have been deceived, and may wish to set the matter right.

Department of the Interior.

CHINA.

LETTER FROM MISS EVANS.

WE are indebted to one of our auxiliaries for the following extracts from letters from Miss Evans:

“I must now tell you of something which casts a shadow over us all—the terrible famine in this land. The very worst reports you hear cannot be worse than it really is. People living on roots, leaves and bark, until these are all gone, then a kind of stone pounded up, with a sort of chaff, keeps life a little longer; more than half the people in some places dead, and the living eating the flesh of members of their own families who have died, even pounding the bones to a flour; mothers throwing away their children; husbands selling their wives for a little food; men giving acres of land, houses—all they have—for one meal: all these are stories but too true. What a fearful judgment has come upon this poor land! Oh, will not the remnant left turn and accept the true God? Or are they all to be swept away, without any hope for the future? Is it not a fearful thing to think of the thousands and thousands who are perishing every week, who know nothing of the true God? Oh, to be more faithful in trying to lead to Him all we can reach! Pray for us much. We know not how it may be with us when you read this, but our trust is in One who never fails those who ‘lean hard’ upon Him; and that is what we are doing. We are praying so for rain! Day after day the clouds come up, and we think we are to have rain; then a fearful wind rises and blows the clouds away, and we have a great dust-storm, which we all dread much. The story outside the city is, that we foreign ladies go up into a tower here in the city and fan the clouds away: the poor people little know how we are praying for them. If China had not been so conceited, so unwilling to have any foreign inventions introduced, the multitudes who are suffering so might be reached by railroads, and in other ways; but now it is almost impossible to do anything for them. The foreigners all over China have given liberally, and the money is being distributed where it will do the most good.”

Under a later date Miss Evans writes :

“ And now comes what always follows famine — pestilence ; and those who have escaped with their lives from starvation, are being swept off in thousands by fever. One of our missionaries stationed at Pautingfoo, reports that it is estimated that in that city and its suburbs twenty thousand have died within the last three or four months. We have no way of knowing how many have died of fever and starvation here at Tung-Cho, but the sights we have seen on the streets would make your heart ache. Government has been sending the people back to their homes since the rains came, with provision for planting their ground ; but they have left the fever behind them, and it is making fearful ravages everywhere. Not a few of the missionaries, of different societies, have fallen ; among them, our dear Mr. Hunt, at Peking. Some who have been off in the famine district distributing funds to the most destitute, have been taken, and some who have remained at home. Almost every mail, from whatever direction, brings us word of sickness and death, until we almost fear to receive letters, not knowing who will be the next to fall. The fever, with the foreigners, takes the form of the worst kind of typhus ; with the Chinese it generally takes another form. One of our boys has been very sick with it ; yesterday he walked to my room for the first time in six weeks. I don't know which of us was happier, he or I. He has had to be carefully nursed, and watched all these weeks. Then there have been other sick ones in our congregation who have had to be watched over. One girl of eleven years, a child of much promise, has been called home. We believe that she loved the Saviour, and has gone to be with Him.

We have had many breaks in our regular work the past two months, and other work has been given us. This may be according to our Saviour's wish ; I think it is, for He has put this work into our hands. We want always to feel His leading hand, and to know just what He would have us do. The calls for our medicines are almost constant. Last Sunday a boy four or five years old was brought here almost gone ; his mother having had a quarrel with her husband drank opium herself and gave it to her boy, hoping to kill both herself and child. All was done that we could do for the boy, but he was probably dead before they reached home. Oh, we see so many, many sad sights ! But it seems as if suffering were bringing the Christians nearer together. There was much earnestness in our little prayer-meeting this afternoon, even though we were only a handful. I need not ask you to pray for us and our interests here, for I know you do so.”

Home Department.

THE MEETING AT MILWAUKEE.

THE glorious October weather, the charming city, with its unbounded hospitality, and the spirit pervading the meetings, all combined to make the annual gathering of the American Board at Milwaukee a most delightful one. Among the good things set before us at this feast, was the woman's meeting, held on Thursday morning, October 3.

At the appointed hour, Spring Street Church was well filled with ladies eager to hear of what is being done by the Woman's Board.

After the opening hymn, "Children of the Heavenly King," prayer was offered by Mrs. Millard, of Dubuque.

Mrs. Blatchford, of Chicago, who presided, read a few verses from the twenty-third and twenty-fourth chapters of Numbers, and from the fifty-second and fifty-sixth chapters of Isaiah, containing prophecies of the preaching of the Gospel among the Gentiles. She then said that she wished to invite the audience to come with her up into the mount. Not Calvary—not the mount of temptation, nor the mountain where Jesus wrestled all night in prayer—none of these; but the mount of vision—of hope; the delectable mountains, where were standing the missionaries, like shepherds, to tell us of the prospect.

The missionary ladies upon the platform were then introduced to the audience. Besides those who addressed the meeting, there were Mrs. Clark, of the Sandwich Islands; Mrs. Ladd, of Turkey; Mrs. Mills, of Ceylon; Mrs. S. R. Riggs, of Dakota; Miss Thompson, of China; Mrs. French, Miss Pollock and Miss Ashley, of India, and Miss Henderson, on her way to Mexico.

Mrs. A. C. Thompson, of Boston, representing the Woman's Board of the East, read a letter of greeting. After congratulating the Woman's Board of the Interior upon the growth of their work during the year, and upon having such daughters and sisters upon missionary ground, she made some statements in regard to the work of the Eastern Board, of which the principal items were as follows: In the home work, an encouraging feature this year has been the great desire for missionary intelligence: work among the children has also been unusually successful. The receipts of the

treasury have been less than had been hoped for; still the Board expects to be able to meet all its pledged work. The amount received from Jan. 1, to Sept. 1, was a little more than \$49,000.

In the foreign work, the facts of interest are:—Five new missionaries adopted; the universal success of medical ladies in India; the increase of village work in Turkey; the interest in the schools of South Africa; the revival at Tungcho, China; and in Japan, the completion of the Kioto Home building, and the success of Miss Stevens' school at Osaka.

Mrs. Stewart, of Milwaukee, made a sparkling address in behalf of the Presbyterian Board. She gave a hearty welcome to the ladies, and said that one of the dearest wishes of her heart was fulfilled in attending this meeting of the American Board. She felt that we were standing on holy ground; and if, by some magic, the disbelievers in mission-work could be brought into the meeting, they would not depart without the smell of fire upon their garments. Those who have been looking for spots upon the rising sun of Woman's Boards, have laid aside their telescopes, and are now warming themselves by its fire. Referring to the oneness of the Christian work, she said: "When we get far away out to the Five Points of Calvinism, how widely divergent are the lines of denominational difference! But we women need not go there. If we keep near to Christ, and are united in sympathy with His one work, we shall get very near each other." As an echo to this sentiment, the audience united in singing, "Blest be the Tie that Binds;" after which Mrs. Hartwell, of China, told us of her work in that country. She led us, in imagination, through the narrow streets of the walled city of Fuhchau, out to the suburban town of Nantai, and introduced us to the Chinese women in their homes. We found them hospitable, quiet and patient; degraded, to be sure, but theirs is the degradation of "gentility." It is not proper for them to know anything, or to be able to do anything! So they bind up their little feet until they can scarcely hobble about, and are keepers at home in a very "genteel" way. But many of them are learning how false are these ideas, and, forsaking their foolish superstitions, are becoming earnest, faithful Christians. Then alluding in a most touching manner to her recent parting with her children, whom she leaves in this country as she returns to her work in China, she said: "We must suffer to carry on this work; but these Chinese women must be saved, and our suffering is but a reasonable service."

Miss Newton was next introduced, who was expecting to sail October 15th for China, in company with Mr. and Mrs. Hartwell. In a few earnest words she expressed her thankfulness for the

privilege of engaging in mission work, and said that the memory of this meeting would be an inspiration to her in the new field of labor which God had chosen for her.

Miss Townshend, of Ceylon, told of the unselfish and unremitting labors of Miss Agnew, of that mission, who is now teaching the grandchildren of her first pupils, and who, during her forty years of service among the Cingalese women, has taken but three months vacation, and is still the youngest, most active and energetic missionary in the field! She also spoke of the rare devotion of Miss Hillis, who, laboring bravely on alone at her station, often goes out at sunrise to meet the women before they start for their day's work. When Miss Townshend first went to Ceylon, eleven years ago, few doors there were open to missionary ladies; but now the women stand in the streets and beg them to come into their houses, and often listen with eager interest to the Gospel story. She closed by giving her testimony to the blessedness of the work, saying that, though she found it harder to return to her field now than it was to go out at first, since the romance was all gone, and she knew just what trials were before her, still it would cost a greater sacrifice to stay at home, and she went back rejoicing. But she added that the missionaries think of the people in this highly-favored land as up in the glorious sunlight, and she begged the ladies to reach down a helping hand to their sisters who are laboring in the darkness.

Mrs. Blatchford responded to this appeal, by saying, in behalf of all present: "Yes, we will reach down from our sunny heights, and give you our help, our sympathy and our prayers."

After singing "The Morning Light is Breaking," a motion was made, and unanimously carried, to send salutations to our native Christian sisters, by the missionaries returning to their fields.

Prayer was then offered by Mrs. Warner, of Geneva, Wis., who was requested to pray specially for the missionaries in the Ottoman Empire.

Mrs. Fuller, of Providence, presented the Christian salutations of the Rhode Island Branch. She wished to have it understood that their interest in mission work was not at all proportionate to their territorial limits. In the twenty-five Congregational churches in the State, there are thirty-six auxiliaries, giving from \$4000 to \$5000 a year.

Miss Greene, Secretary of the Woman's Board of Missions of the Interior, made the following statement: "The Board completes, this autumn, its tenth year of work. Its home field includes thirteen States; in nine of them branch organizations have been formed, and more than 650 auxiliary societies and mission-bands now aid

in carrying forward the work. Its receipts for the year, closing Nov. 1, 1877, were \$20,862.04; for the present year, up to Oct. 1st, \$13,867.16; the total receipts since its organization, \$143,591.80. Thirty-eight lady missionaries have been connected with the Board since its organization, and twenty-two are still upon its list. Seven have severed their connection with us on account of ill health; one is working independently in Bulgaria; five have been transferred to other Boards; and three have been removed by death, one of them, our dear Miss Nicholson, of Erzroom, during this last year. These missionaries have been located among the Dakota Indians and in Mexico; in Bulgaria and in Asiatic Turkey; among the Zulus of Africa; and in India, China and Japan.

The educational work of the Board is carried on by means of thirty-one village, or day schools, where elementary instruction is given, and by six seminaries, or boarding-schools, in which more advanced and promising pupils are trained for active Christian work among their own people. Three of these boarding-schools are in Asiatic Turkey, at Marash, at Manisa and at Erzroom, one in Bulgaria, one in China and one in Japan. We have also thirty-six native Bible-readers and teachers, who are either engaged in the schools, or in giving instruction to the women, from house to house, and in holding meetings among them.

This is our record; but in the presence of a company composed so largely of representatives from our auxiliaries, we may be permitted to add one word in regard to our needs. Together we have looked at the accounts of our Treasurer; we have noted the sad falling off in our receipts in connection with the thought that in little more than two weeks, our financial year will close. The shadow of a serious deficiency falls upon us, and our hearts ache in view of it. Under the pressure of that sense of personal responsibility which has been so forcibly urged upon us, the question comes to each one, what is our duty in relation to this work. There is one direction in which we can look where all is light, our source of supply, sufficient for all our needs. Is not our first duty, then, that of earnest, importunate prayer?—such prayer as shall take hold of God, while we plead in full confidence his own words of promise and of love to a lost world?

In these times, too, when so many are straitened, we need the willing offerings that come from self-sacrifice. We need to give, not merely what suits our convenience, but to set aside our own pleasures and our own ease, that we may testify our love to Christ, and aid in his work. Many, many such precious gifts have come already into this consecrated treasury; but—have they come from *you*, and from *me*?

And there is still another offering for which the needs of this work seems imperatively to call—the more complete surrender of *ourselves*, all our powers of body and of soul, to Christ and his service. A consecration is needed which shall make us willing to work wherever and in whatever way God gives us opportunity to testify of his love, with or without apparent results, as he may choose to appoint, chiefly zealous to do his will and to stand approved by him.

May the Holy Spirit be given unto us in such measure, and our prayers and our offerings so presented through Christ our dear Redeemer, that our annual meeting in Kalamazoo one month hence, may prove an occasion of glad thanksgiving for the special mercies granted unto us.”

Mrs. Atkinson, of the Mahratta Mission, Western India, after referring to the eminently faithful and successful labors of Mrs. Fairbank, now gone to her rest, spoke with affectionate appreciation of the loving sympathy and help with which the native Christian women stayed up her own hands when she entered upon her work in India. She would have told us of the work of the Bible women; but as the time was now far spent, she confined herself to a few brief words, saying that among the native women of India, there is a band of Christian workers upon whom the missionaries can depend.

Miss Collins, of Dakota, spoke earnestly in behalf of the Indian women, who are very like ourselves, she said, in their feelings and affections. Their desire to do something for the good of others, they have shown by sending a quantity of bead-work to Chicago, to be sold, the proceeds to go as their contribution to foreign missions. Thus these poor Indian women, out of their penury, have cast the sum of \$20 into the treasury of the American Board. If any doubt whether those women are capable of becoming civilized, let them look in at a meeting where two hundred of them are gathered together, neatly dressed, conducting the business of the meeting with propriety and ability. They certainly exhibit wonderful zeal in attending church, walking with their children from six to ten miles through snow and rain. Their house of worship is yet unfurnished. No wonder that little Theodore Riggs admired the pretty church in Milwaukee, and wished they had one like it in Dakota. As Miss Collins spoke of the civilizing effect upon the Indians of a refined Christian home in their midst, our hearts were saddened by the thought of that home at Bogue Station, suddenly left desolate by the death of Mrs. Nina Riggs; and we wondered at the inscrutable Providence that removed one so admirably fitted for the work, and who seemed so indispensable to it.

Mrs. Rhea, of Persia, next addressed the audience, and clearly showed that even the "average woman," with her manifold family cares and social responsibilities, is without excuse in neglecting to do something for missions. Mrs. Rhea set forth the glorious possibilities open to those who consecrate their lives to the Master's service, and told of what had been accomplished by many devoted women who had accepted as their mission the hiding of the Gospel leaven in the dark corners of the earth, and she was fully persuaded that the women of the present and the future would carry on the work thus nobly begun.

Miss Pollock, of India, offered the closing prayer, and the audience dispersed, keeping, we trust, the things they had heard, to ponder them in their hearts.

Even before we left Milwaukee, arrangements were made for a ladies' missionary prayer meeting, to be held at the First Congregational Church, of Chicago, on Friday morning, October 11, and the time appointed found a large number of ladies from the different churches of the city and vicinity gathered together. The meeting was conducted by Mrs. Haven ; Mrs. Blatchford, Mrs. Bartlett, Miss Porter, of China, Miss Greene, Mrs. Case and Mrs. Clark taking part in the exercises. The leading thought presented was our individual responsibility in regard to foreign missions. "Lord, what wilt Thou have *us* to do?" was the burden of the petitions offered.

Miss Porter made a moving appeal in behalf of the women of China. "We have been praying," she said, "for open doors among those women, and our prayers have been answered. Some of the most hopeless places have been made accessible through the fearful famine which has swept over the land. Thousands are now ready to receive the bread of life, from the hands of missionaries who have ministered to their famishing bodies. But who is to take up this great work? Those now in the field are already overburdened, and in danger of breaking down, unless some are found to go to their relief. This is our opportunity. Are we ready to improve it by giving our substance, our daughters, our sisters, ourselves, to this work?"

The meeting was a deeply interesting and impressive one, and we are hoping that it may be followed by others of a similar character.

"FREELY ye have received ; freely give."

ANNUAL MEETING OF THE WISCONSIN BRANCH.

THE Annual meeting of the Wisconsin Branch, was held at Waukesha, Wis., Sept 29. After the usual devotional exercises, a cordial address of welcome was given by Mrs. Newhall, to which the president, Mrs. Kellogg, responded in a few choice and fitting words. The minutes of the last meeting and report of the Branch for the year, were read by the State Secretary, Mrs. Coburn. After letters of greeting and reports from other societies were presented, a paper was read on "The Best Methods of Interesting Children in Mission Work," by Mrs. Millard, of Milwaukee, and a discussion on the subject followed.

The question of finance was presented to the society in a paper by Miss Pollock. It was voted to refer the matter to the Finance Committee.

The next paper was by Miss Sewell, of New Lisbon; subject: "How can the Ladies of our Churches be stimulated to more efficient Missionary Work?"

A tribute was paid to the memory of Mrs. Wm. Walker, who has been called from her earthly labors to a higher service.

Reports of the committees on Finance and Nominations, were read and adopted. The list of officers remains nearly the same as last year.

"Whate'er we do and do our best,
Though we be ne'er so lowly,
That work shall be accounted blest
As his that is most holy.
God looks upon His service done,
Not on the place and station;
The humblest with the great is one
When meet for God's salvation."

"The Christian is not called to calculate his resources, and count the means of success. His one concern is to know that the cause is the cause of God, and that he himself has no aim but his Master's glory."

CHEERING WORDS FROM AN AUXILIARY.

"IN response to a hearty invitation from the auxiliary at Stillman Valley, five ladies, accompanied by one good deacon, started early one Friday morning for a drive of fourteen miles across the prairie, to attend 'the missionary meeting.' After driving two and a half hours through a charming country, we drew up at a gem of a cottage occupied by the young married daughter of one of our party, where we were warmly welcomed and entertained with true missionary hospitality.

"At 4 P. M. we went to the parsonage, where we met a company of over forty, who had gathered from a radius of over six miles around to the regular monthly meeting of the Ladies' Missionary Society. All ages were represented, from the babe on the knee to the gray-haired matron. Besides the usual reading of Scripture and singing, the exercises consisted of an essay, by one of the young ladies, upon Turkey, an original missionary poem by another young lady, the reading of missionary letters, and words of cheer and congratulation from the guests, closing with a season of prayer.

"Tea was served at six o'clock, and, in the evening, gentlemen came in to a social. But, with many hand-shakings and promises of future visits, we left for home at seven o'clock; and, through the twilight, moonlight and starlight, we reviewed the pleasant experience of the day, and took courage for more hopeful work in the future.

"The Stillman Valley Auxiliary was organized last February, numbers forty-five, and has an average attendance of forty at its monthly meetings."

RECEIPTS OF THE WOMAN'S BOARD OF MISSIONS
OF THE INTERIOR.

FROM SEPTEMBER 15 TO OCTOBER 15, 1878.

MRS. FRANCIS BRADLEY, TREASURER.

OHIO BRANCH.

Mrs. M. B. Monroe, Akron, Treas.		<i>Findlay.</i> —Aux.,	23 00
<i>Akron.</i> —Aux., for Miss Parmelee,	\$11 00	<i>Four Corners.</i> —Aux.,	9 00
<i>Alexandria.</i> —Aux.,	8 00	<i>Freedom.</i> —Aux.,	6 00
<i>Ashtabula.</i> —Aux.,	25 00	<i>Geneva.</i> —Aux.,	13 00
<i>Cincinnati.</i> —Vine St.Ch."Will- ing Workers," for Mr. C. A.		<i>Gustavus.</i> —Aux., for Miss Parmelee,	1 00
Stanley's work, North China,	50 00	<i>Ironton.</i> —"Cheerful Givers," for Miss Collins,	12 30
<i>Conneaut.</i> —Aux.,	11 00	<i>Jefferson.</i> —Aux.,	8 00
<i>Edinburg.</i> —Aux., for Miss Parmelee,	10 00	<i>Kelloggsville.</i> —Aux.,	6 00
		<i>Marysville.</i> —Aux.,	1 35
		<i>Medina.</i> —Aux.,	13 00

<i>Oberlin.</i> —Aux., of wh. \$50 is for Miss E. J. Newton, of Foochow, and to const. Mrs. T. F. Daniels and Miss Ella Gilchrist L. M's,	66 00
<i>Paddy's Run.</i> —"Willing Helpers,"	6 00
<i>Richfield.</i> —Aux., for Miss Parmelee,	15 75
<i>Springfield.</i> —Mission Circle,	5 00
<i>Tallmadge.</i> —Aux., for Miss Parmelee,	25 65
<i>Wauseon.</i> —Aux.,	6 00
<i>Wellington.</i> —Aux., for Miss Parmelee, \$25; for pupil at Samokov, \$27; "Mite Gleaners," for Samokov, \$3,	55 00
Total,	\$387 05

INDIANA.

<i>Michigan City.</i> —Aux., of wh. from "Grains of Sand," \$32.25,	\$56 70
Total,	\$56 70

MICHIGAN BRANCH.

Mrs. G. H. Lathrop, Jackson, Treas.	
<i>Almont.</i> —Aux., (including \$1.25 from the Sunday School,) to apply on salary of Miss Pinkerton,	\$13 00
<i>Alpena.</i> —Aux., for Miss Pinkerton,	20 00
<i>Ann Arbor.</i> —Aux.,	48 06
<i>Armada.</i> —Aux.,	10 00
<i>Benzonia.</i> —Aux.,	30 00
<i>Charlotte.</i> —Aux., by Mrs. Leiter, \$40; by Mrs. Grier, \$25.35,	65 35
<i>Chelsea.</i> —Aux.,	10 00
<i>Detroit.</i> —Woodward Ave., Ch. Aux., for Mrs. Coffing,	25 00
<i>Dundee.</i> —Aux.,	6 70
<i>Galesburg.</i> —Aux.,	14 00
<i>Greenville.</i> —Aux., for Miss Spencer,	23 00
<i>Hartland.</i> —Aux., for Miss Spencer,	4 00
<i>Jackson.</i> —1st Cong. Ch. Aux., for Miss Hollister, of wh. \$25 from a friend, \$62; East Side Aux., for Kobe Home, \$6,	68 00
<i>Marshall.</i> —Aux., of wh. Cong. S. S. for school in India, 72 cts.,	6 72
<i>New Baltimore.</i> —Aux., for Miss Pinkerton,	7 05
<i>North Adams.</i> —Aux.,	5 87
<i>Olivet.</i> —Aux.,	23 00
<i>Pinkney.</i> —Aux.,	5 00
<i>Port Huron.</i> —Aux., for Miss Pinkerton,	26 35
<i>Royal Oak.</i> —Aux., for Miss Pinkerton,	10 00
<i>St. Joseph.</i> —Aux., for schools at Ft. Sully,	11 86

<i>Union City.</i> —Aux.,	10 00
<i>Vermontville.</i> —Aux.,	15 00
<i>Wayne.</i> —Aux., for Miss Pinkerton,	19 00
Total,	\$476 96

ILLINOIS.

<i>Alton.</i> —Aux., for Bible-reader near Harpoot,	12 00
<i>Batavia.</i> —Aux.,	52 05
<i>Canton.</i> —Aux.,	3 00
<i>Chenoo.</i> —Aux., for Samokov School,	9 00
<i>Chicago.</i> —1st Ch. Aux., for Miss Patrick, \$71.70; Union Park Ch., for Miss Van Duzee, \$82.75, Mrs. E. W. Clark, as memorial, and to const. Mrs. Henry M. Lyman, L. M. \$25; 1st Ch., Young People, for Kohar, \$40; New England Ch., Aux., for Miss Chapin, \$187.98,	407 43
<i>Elgin.</i> —Aux., for Miss Dudley,	60 15
<i>Evanston.</i> —Aux., wh. includes \$37.48 from the Sunday Sch'l,	93 50
<i>Farmington.</i> —Aux., for Miss Bliss,	30 00
<i>Galesburg.</i> —1st Cong. Ch. Aux., for Miss Bliss,	33 81
<i>Geneseo.</i> —Aux.,	6 00
<i>Granville.</i> —Aux.,	17 00
<i>Griggsville.</i> —Aux. and Sunday School,	50 00
<i>Hinsdale.</i> —Aux., of wh. \$25 const. Mrs. M. J. Hartshorn, L. M.,	38 00
<i>Lombard.</i> —A Friend,	1 00
<i>Lyonsville.</i> —Aux., for Samokov School,	12 30
<i>Malden.</i> —Aux.,	2 51
<i>Maywood.</i> —Aux., of wh. \$25 const. Mrs. Harriet A. Granger, L. M.,	37 00
<i>Mendon.</i> —Several Ladies,	5 00
<i>Moline.</i> —Aux., for Bridgman School,	8 00
<i>Oak Park.</i> —Aux.,	31 48
<i>Ontario.</i> —Aux., for Miss Chapin's School,	10 60
<i>Payson.</i> —Aux., for School in Turkey, of wh. \$25 from Mrs. J. H. Scarborough const. Mrs. Lucy H. Purvis, L. M.,	60 00
<i>Port Byron.</i> —Aux.,	8 00
<i>Princeton.</i> —Aux.,	29 46
<i>Rockford.</i> —"Lamplighters,"	10 75
<i>Rosemond.</i> —Proceeds of Ferns, for Miss Shattuck,	31
<i>Sandwich.</i> —Aux.,	23 78
<i>Sycamore.</i> —Aux.,	13 00
<i>Tonica.</i> —Ladies of Cong. Ch.,	6 50
<i>Toulon.</i> —Aux., \$8.64, Miss Wright's S. S. Class, \$2.25,	10 89
<i>Wanpensee Grove.</i> —Aux., wh. const. Mrs. H. B. Goodrich L. M.,	25 00

<i>Waverly.</i> —Aux., for Miss Evans,	21 75
<i>Wheaton.</i> —Aux., for Miss Dudley,	3 85
<i>Woodstock.</i> —Ladies of Cong. Ch.,	12 50
Total,	\$1145 62

WISCONSIN.

<i>Alderly.</i> —Aux.,	6 00
<i>Appleton.</i> —Aux., (including \$5 from Miss A. S. Kimball, and \$4.41 from "Ledyard Mite Box") to const. Mrs. Jackson Tibbits, L. M.,	37 15
<i>Baraboo.</i> —Aux.,	6 00
<i>Beloit.</i> —Aux.,	5 00
<i>Bloomington.</i> —Aux.,	7 00
<i>Burlington.</i> —Aux.,	3 00
<i>Eau Claire.</i> —Aux.,	31 20
<i>Evansville.</i> —Aux.,	6 00
<i>Green Bay.</i> —Pres. S. S. for Bridgman School,	25 00
<i>Hartland.</i> —Aux.,	6 00
<i>Madison.</i> —Aux.,	45 77
<i>Milton.</i> —Aux., for Miss Taylor,	14 00
<i>Milwaukee.</i> —Spring St. Cong. Ch. Aux., for Stomata of Samokov,	30 50
<i>Peshigo.</i> —Aux., for Miss Calhoun,	6 50
<i>Ripon.</i> —Proceeds of Miss Shattuck's Ferns,	8 00
<i>Royalton.</i> —Miss L. Eastman,	1 00
<i>Sparta.</i> —Aux., \$12.50: Paul Kelly, \$1; all for Manisa School,	13 50
<i>Watertown.</i> —Aux.,	21 50
<i>Waukesha.</i> —Aux.,	26 00
<i>Wauwatosa.</i> —Aux.,	21 65
<i>Whitewater.</i> —Aux., for Miss Taylor, \$56.10; "Willing Workers," \$3,	59 10
Total,	\$379 87

IOWA.

<i>Blainstown.</i> —Mrs. J. H. French,	\$3 00
<i>Burlington.</i> —Aux.,	16 00
<i>Chester Center.</i> —Aux., \$11; Ladies of Grinnell Association, \$3,	14 00
<i>Davenport.</i>	35 80
<i>Denmark.</i> —Aux.,	10 00
<i>Dubuque.</i> —"Thank Offering,"	50
<i>Durant.</i> —Aux., for Miss Day,	5 00
<i>Green Mountain.</i> —Aux., to apply on Mrs. Coffing's Tours, \$15; "Green Mountain Helpers, \$4; Rev. H. L. Chase for Miss Barrows' health tour, \$10; Mrs. A. Jackson, const. L. M.	29 00
<i>Grinnell.</i> —Aux., \$78.68; Cong. Ch., \$60,	138 68

<i>Keokuk.</i> —Aux., \$3; Mission Band, \$3; "Signature," \$5,	11 00
<i>Lansing Ridge.</i> —Ladies Cent Society,	6 00
<i>Le Mars.</i> —Aux., for Samokov School,	17 50
<i>Lyons.</i> —Aux.,	10 00
<i>Marion.</i> —Aux.,	9 00
<i>Muscatine.</i> —Aux.,	6 25
<i>New Hampton.</i> —Aux.,	4 75
<i>Newton.</i> —Aux.,	10 00
<i>Oskaloosa.</i> —Aux., wh. const. Mrs. M. J. Edris, L. M.,	27 75
<i>Tabor.</i> —Aux.,	20 00
Total,	\$374 23

MINNESOTA BRANCH.

Mrs. J. W. Strong, Northfield, Treas.	
<i>Clearwater.</i> —Aux.,	\$12 50
<i>Faribault.</i> —Aux.,	6 00
<i>Minneapolis.</i> —Mrs. E. M. Williams, \$50; Plym. Ch. Aux., for Miss Barrows, \$75; First Ch., for Miss Barrows, \$25,	150 00
<i>Owatonna.</i> —Aux., for Bridgman School,	11 51
<i>Rochester.</i> —Aux.,	1 00
<i>Spring Valley,</i>	12 00
Total,	\$193 01

KANSAS.

<i>Topeka.</i> —Aux.,	\$6 00
Total,	\$6 00

NEBRASKA.

<i>Omaha.</i> —Aux.,	\$6 00
<i>Steele City.</i> —Aux.,	5 00
<i>Weeping Water.</i> —Aux.,	6 00
Total,	\$17 00

COLORADO.

<i>Boulder.</i> —Aux.,	\$5 75
<i>Colorado Springs.</i> —Aux.,	6 00
Total,	\$11 75

WYOMING.

<i>Cheyenne.</i> —Aux.,	\$22 00
Total,	\$22 00

MISCELLANEOUS.

Envelopes and Pamphlets,	\$2 43
Total for the month,	3,072 62
Previously acknowledged,	13,313 11

Total of Receipts from Nov. 1, 1877, to Oct. 15, 1878,	\$16,385 73
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MISS MARY E. GREENE, Asst. Treas.

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